



THE CHRISTIAN CENTURY.

Volume XIX.

Chicago, Ill., June 5, 1902.

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Leading Features

Patriotism and Religion

Chronicler's Desk

*Identity and Creed of the
Church*

Betraying Our Plea

Our Young People

The First Fact of the Gospel

Book Reviews

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Specimen Quotation

From the Twentieth Century New Testament.

1. CORINTHIANS, 1-3.

Now on the subject of food that has been offered in sacrifice to idols, we are sure that we all have some knowledge! Knowledge breeds conceit, while love builds up character. If a man fancies he knows anything, he has not yet acquired the knowledge of it that he ought to have acquired. On the other hand, if a man loves God, he is known and loved by God.

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We have used it at family prayers, and the whole circle, from the oldest to the youngest has given rapt attention: As a light and life-giving critical commentary, we do not know where any open-minded reader could get so much in the same compass.—*Methodist Review*.

The whole work is the product of twenty authorities, including graduates of several Universities and members of the various sections of the Christian Church, and it is an excellent volume for students and teachers.—*New York Observer*.

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EDITORIAL

The Road to Yesterday.

BY W. N. HULL.

If I could only find the road,
The road to yesterday,
I'd ease my heart of many a load
That burdens it to-day.
Recall the words so harsh, unkind,
Kiss clean the stabs I made when blind,
Plant love for hate, if I could find
The road to yesterday.

The road to yesterday,
The road to yesterday,
Unlock, O blessed angel guide,
My night of sleep and open wide
The gates that intervene and hide
The road to yesterday.

Repentant turn and walk again
The road of yesterday,
Rewrite the page with cleaner pen
And wipe out yesterday.
With wiser heart I would retrace,
The stains of sin and wrong efface,
My tortured soul seeks means of grace
To reform yesterday.

I've found the blessed boon I sought,
The road to yesterday;
With precious blood the way was bought,
The way to yesterday;
The record made so thoughtlessly
Is purged by crucial agony;
My happy heart builds safe to-day
The road to yesterday. —The Interior.

PATRIOTISM AND RELIGION.

On Memorial Day it is a pleasing reflection that the founders of our government did well when they separated the church and the state. These two organisms have different functions and their work is best done when each is left free by the other. But while it is possible and desirable to make this distinction in the national life, it is not possible for the individual to divide his life up into compartments and repudiate a part of his obligations without a distinct loss. The passion of patriotism and the passion of religion lie very close together; they are sister impulses, born of a common motive. One has no more right to repudiate his duties to the state in the name of religion than he has to neglect his family in the name of the brotherhood of man.

We are accustomed to look to the Hebrews for the origin of our religion, and we would do well if we would learn from them the lesson of patriotism as well. They are as unique for the strength of their patriotism as for the purity of their religion. Of course, in common with all ancient nations, they did not distinguish between the church and the state. God exercised authority over their whole lives. His was the supreme authority on all questions. They regarded it as a decided loss when a civil government

was organized with a human ruler to take the place of their theocracy. But the king was still the chief officer in the church. David recognized the strength that would come from the union of the religious and the patriotic, and hence he made haste to center the worship in Jerusalem. It was the most masterly stroke of policy of his entire reign. It was toward Jerusalem that the thoughts of the people would turn, because there the sacrifices were being offered on their behalf, and it was to Jerusalem that their footsteps would tend for the annual feast. For these reasons Jerusalem became the most beloved city of the world. Thousands of Jews are still ready to give up their lives if only its ancient glory could thus be restored. This willingness is evoked as much by patriotism as by religion, if indeed they can be distinguished. Paul teaches us that governments are but the means that God has adopted to carry out his will. "The powers that be are ordained of God." We can serve him through the state as well as through the church.

Patriotism and religion are alike in being unselfish. No true patriot any more than a true Christian can think first of self. The very foundation of the state is interest in the community. The object of devotion is outside of the circle of the individual life. The citizen who works and votes for merely his individual interests is no true citizen. Jesus' great law of religion, "Thou shalt love thy neighbor as thyself," is also the first law of patriotism.

But Jesus enunciated a higher law than this, that we love others better than ourselves. Justice demands only love, but mercy demands self-sacrificing love. The one is the law of continuance in right doing, the other is the law of atonement, of salvation. Even into this realm patriotism must follow. It isn't merely a religious truth that where a wrong has been committed an atonement must be made, and the atonement must be after the nature of the sin. It is so written in the decrees of him whose kingdom ruleth over all, and it cannot be altered. For example, in the very nature of the sin of slavery it was not possible that it could be blotted out by the South voluntarily freeing her slaves nor by the national government purchasing them. The sin was not a financial one, hence it could not be atoned for by a financial recompense. The crime was against human life, and it could be blotted out only by the sacrifice of human life. The patriotism of both North and South furnished the victims for this sacrifice. It was a most stupendous example of vicarious suffering.

Jesus has taught us that there is a duty which a man owes even to a corrupt government. "Render therefore to Cæsar the things that are Cæsar's, and unto God the things that are God's." If the coin had upon it the image of Cæsar and belonged to him, it is no less true that our lives have upon them the image of God and we are his. But the real message of Jesus, and it was enforced with the most scrupulous care by Paul, is that there is no conflict between true religion and true patriotism, as the Jews falsely supposed. No man can be made the worse by being carried outside of himself and being made to forget himself by either one of these divine passions. Every

act of devotion to that which is outside of the circle of one's own life is worship. We serve God but poorly if we find him only in the church, and we render him doubtful honor if we think his interests are as narrow as that which we denominate, in our poor way, the religious.

CHRONICLER'S DESK.

"But the Lord is in His holy temple; let all the earth keep silence before Him!"

The last address delivered at the St. Louis Congress was by Sister Harrison of Lexington, Ky., on the enrichment of the public worship among the Disciples. It was a convincing, timely and touching plea for a more refined, reverent, and spiritual service in our churches. The conviction was expressed and echoed by the convention that the time had come for serious thought on the need of a deeper, richer, fuller more satisfying form of divine service among us. We have preached the gospel, made Disciples, organized churches, and are now pushing our educational, benevolent and missionary enterprises; the religious growth of our people is at present calling for a form of public service that will adequately express and satisfy the deepest yearnings of the soul. Our form of service has not been lacking in simplicity or naked severity, but it has been often lacking in reverence, spirituality, and deep religious feeling. We have laughed at the idea of esthetics and liturgies in religion, but some of us are now ready to cry for lack of them. A ritualistic service was not advocated in the Congress paper, although ritualism has attained to the highest reverence in divine worship. If you go into a Catholic or a High Episcopal Church on a week day when there is no service you will be asked to take off your hat and speak in a whisper while inside the building. If a church is only a room to preach in, a hall, or a court house, or a barn would do as well. If it is a place sacred to the worship of God, it is like the burning bush that Moses saw, God is there and the ground is holy.

We must advance from the naked simplicity and lack of reverence in our service to a modified, simplified, spiritualized form, or ritual, including such elements as the use of the Lord's prayer, responsive readings, silent prayer, the grand old hymns set to richer music and not jingling rhymes set to revivalistic jigs and ditties, and a more impressive administration of the Lord's supper.

How shall we have a more reverent religious, devotion inspiring, spiritually elevating, and refining service in our churches?

The ancient text has two specifications: The Lord is in His Holy Temple. The temple is holy because God is in it, his presence and his glory are manifested there. The second point is the imperial edict, Let all the earth keep silence before him. Silence! Silence! God is here! Silence is the condition of meditation, of reverent and venerating worship. The preparation for a worshipful approach to God must begin outside of the church. Mr. Gladstone always went to church once and sometimes twice a day, and it was a lifelong habit with him when possible, to walk to church alone. He held that company and conversation distracted the mind and drew it away from the quiet meditation essential to holy worship. He wrote out some rules and suggestions on the subject, which were printed, framed, and hung up on the door of the Hawarden church, where he worshipped daily when at home for more than fifty years. The Chron-

icler was there at a vesper service one afternoon when Mr. Gladstone was present. He noticed that he did not posture and attitudinize quite as much as the others, but he joined in all the responses, and one could easily distinguish his deep sonorous voice in the responsive repetition of the Lord's prayer and the Apostle's creed. There were two or three features in that service conducted by Stephen Gladstone that impressed the Chronicler. There was a small cushion on each chair on which the worshipper knelt in silent prayer when he came in. There were no social greetings or conversation inside the church either before or after the service. Perfect silence and an awe inspiring stillness was maintained. After the service the people flowed together and held a little social communion outside the church. There has been an enormous growth of social life in the church of late years at the expense of its spirituality. The organic principle that holds us together is mental and social whereas it ought to be spiritual. Dr. Pierson said in an address delivered in Philadelphia, if he had his way he would build a church with doors all around like the Mormon Tabernacle in Salt Lake City, and say to the people at the close, for God's sake get out at once and speak to nobody while you are inside the church. Do you see his point? Any serious impression made on the hearts of men and women by the service is often dissipated before they get outside by a jest, a laugh, or a foolish remark, or by the noise and confusion incident to the breaking up of a meeting.

We need silent prayer in our churches, before the service begins. Sister Harrison said in her paper that she and about twenty other women observing the confusion and lack of silence and reverence at the beginning of the service, determined to offer silent prayer on entering the house of God. They did so for a time, but became so conspicuous by the oddness of their behavior, they were compelled to give it up in the midst of a thousand members who kept on the old way without so much as understanding the new. A great opportunity was lost. A strong sermon should have been preached on the subject, and others asked to join the twenty, the church familiarized with the idea by an organization, if necessary, and the whole congregation thus brought into line.

There is one thing we can all do in church, we can keep still. There are some who can not sing, and some who can not pray, and some who can not preach, but everybody can keep quiet. The small boy and the fidgety little girl can do that. It is hard for people who haven't been raised right and those who have but little sense, and less natural reverence, but they can, if they will, keep quiet. You can not compel people to worship or to listen to what is said, but silence ought to be an easy thing to maintain in the house of God. The Lord is in his holy temple; let all the earth keep silence before him. The Chronicler is only trying to make one point in this paper, silence, quietness, stillness, in order to reverence and the cultivation of the worshipful spirit in the house of God. Silence in meditation on the way to church or before you leave your homes, silent prayer and reading your Bibles before the public services begin, a reverent stillness during the hour of worship; then sure enough would God to your soul be in his holy temple.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin*.

A GLANCE AT THE GLOBE.**The Booming of the Yukon.**

The Canadians are doing their best to further interest the British in British Columbia and the immense undeveloped resources and mineral wealth of the Yukon valley. American investors are already very active in this quarter and the Canadians point to the inconsistency of the British in looking to South Africa for investment to the neglect of less disputed country. The matter is being especially agitated at this time since all British stocks are unusually active in the prospect of a quick close of the South African war. It may be added that some of the principal Boer leaders are proving very ugly peace-makers, and stocks may fall again.

Palma's Message.

President Palma has given his first message to the Cuban Congress. He gives full credit to the highest American motives that prompted the Spanish war and says: "It is impossible to suppress our gratitude to the United States." The message declares for the fulfillment of all obligations and a careful budget. It recommends the encouragement of agricultural industries, agricultural stations, cattle-raising, and the variation of agriculture so as not to be dependent on any one crop or market. The message declares that the President will do his best to establish a reduction of the American tariff on sugar, which causes the present financial crisis in Cuba.

Living in Alleys.

There are sections on the west side of Chicago where there is no room to live. The special parks commission showed in the city council last week that annually twenty-two persons in every thousand are dying unnecessarily from unsanitary conditions. In one block the commission found three hundred persons living in thirty-seven alley-homes. In ten blocks 2,600 people have been found living in alleys. In the same country 3,127 were living in basements, the mortality running up to nearly three times the average of the city. So one million dollars have been set apart by the good city of Chicago for the making of parks of four to ten acres, just in these reeking districts, to let in the fresh air.

Three Notable Deaths.

Edward L. Godkin, former editor of the *New York Evening Post*, died in England last week. All his life he was a partisan and a pessimist by constitution, with the resultant camps of friends and enemies. He was one of the most brilliant examples of the correspondent and journalist the country has known.

Benjamin Constant, portrait-painter of international fame, died across the ocean this week. He first won his present standing as an artist when he invaded New York some years ago. But since that time he has painted the royalties of the old world, most notably a portrait of Queen Victoria. He was a wonderful workman.

Sir Julian Pauncefote, the dean of diplomatic corps at Washington, died quite suddenly this week. He was the successor of Sackville. He is notable for carrying through successfully all the diplomatic period including the Venezuela dispute, the Spanish war

and the Hay-Pauncefote treaty. The *Westminster Gazette* says: "His stay in Washington was prolonged because there was no one in the diplomatic service to replace him who had anything like his status, influence or power for good."

Bryan and Johnson.

Mayor Johnson of Cleveland and W. J. Bryan met in Chicago last week for a conference the topic of which was not given out. But since that time the editors have been busy discussing Johnson as a presidential possibility, and as Bryan's probable candidate for the next Democratic presidential convention. That he is regarded as a strong man is evident by the sharp and bitter editorials that have suddenly appeared in Republican papers against him. This is in marked contrast to the general genial attitude of the press toward the editor of the *Commoner* of late. Taken in connection with the divided ambitions of the Republican leaders Mayor Johnson may promise an interesting campaign in 1904.

The Taft Mission.

All Filipinos hate the friars, though most of them are good Catholics and love the church. It is imperative for the sake of peace in the islands that the Pope order the friars out of the country and substitute for them such representatives as the church has in civilized America. Governor Taft was sent to urge this upon the Pope, but in no sense to establish diplomatic relations between Washington and the Vatican. The elated Vatican was a bit chagrined to find out that this latter thing was so, but it is bravely setting out to make the most of the visit by all the pomp possible. Gov. Taft will congratulate the Pope on his jubilee. And may his mission succeed, and may the friar be superseded.

Austerity in Religion.

There is no connection between sanctity of character and dictatorial manners in religious matters. A gentle and tender spirit is a perpetual hymn to God. A gloomy, pessimistic and carping cast of mind is not only a source of misery and discontent, but is sinful in itself, deterring others from a holy life by representing religion in an unfavorable and forbidding light, by making it appear as a darkening spirit to make cold and gloomy the face of the heavens, to trouble the peace and harmony of nature and drive away all tenderness from the circle of society. It is an undoubted truth that Christianity is the strongest incentive imaginable to happiness. Any attempt, therefore, to misrepresent its principles is an attempt against the highest and truest happiness of humanity. Austerity of manners in religion is a principle nearly related to hypocrisy if it is not in fact the pure article. It is often religion counterfeited to serve a turn, acting the saint to gain an end. True Christianity is a religion of the heart. When clean hands and a pure heart are united in the same person, when a life sacredly devoted to the practice of truth and an undefiled faith is joined to a heart tender, pure, and benevolent, charitable in thought and act, we have an offering to God most acceptable.

T. H. BLENUS.

CONTRIBUTED

Dropped Stitches.

With dimples all playing at hide and seek
In the little round chin and each soft little cheek,
A bonny wee maiden sat knitting away,
Forgetful of dolly, of books and of play.
"Do you ever drop stitches, my girlie?" asked I.
"Oh, lots of 'em!" was the confiding reply,
"But grandma takes up all my stitches for me,
An' so I don't worry about 'em, you see!"

I wonder when we, who are busy each day
With the hundreds of duties which fall in our way,
Will cease to grow anxious, and worry and fret
O'er the "stitches" we drop; and try not to forget
That One who is wiser and stronger than we
Our every hard struggle and error can see,
And, for love of His Children, with patience most rare
Takes up the "dropped stitches," and lightens each care.

Dear Father, the work we are bidden to do
Is oftentimes hard, and ill-done, it is true,
And, try as we will, there are faults every day,
And troubles and cares we can ne'er put away,
Take up the "dropped stitches," dear Father, and so
To work with new courage again we can go.

—Selected.

IDENTITY AND CREED OF THE CHURCH.

J. H. O. SMITH.

The Church of God began in Jerusalem, about the year 33. Denominations beginning since that time are called upon to explain. About fifteen hundred years later the Episcopal Church was formally organized, with the King of England as its head. About the same time, Presbyterianism was formulated; the Baptists in 1611, Quakerism, 1655, Methodism about 1729. At least fifteen hundred years elapsed after the establishment of Christ's Church, before most of the denominational churches with which we are familiar, were organized.

The identity of the church lies not in broken fragments of succession or even in a chain which can be shaken in Chicago or London or Rome, and clank clear back to the city of Jerusalem. The identity of the church is to be determined by comparing its constitution with the unquestioned, original, divine pattern given by Christ and Apostles and recorded in the Word of God. In the New Testament, no one was known as "His Highness, the Pope." As "Cardinal," "Monk," or "Layman." We do not read of the "Right Reverend John Mark" or "Cardinal Timothy" nor of "Arch Bishop Titus." These titles and the names they signify, arose far this side of the first century. The creed of Christianity had been overcoming the world for three centuries before the Nicene Creed was written, and the creeds of Christendom were written far this side the council of Nice. The world is looking for the non-sectarian church of Christ. It will have a non-sectarian name under which all can unite and work. Names are significant. Words are the signs of ideas. If the words are ambiguous, the ideas will be confused. The reckless Juliet might say:

"What's in a name? That which we call a rose, by any other name would smell as sweet," but it is the delusion of love and blind to the real truth. The rose retains its sweetness but another name would not indicate it in the absence of the flower. For thirty years

the "War of the Roses" raged with an import as momentous as the throne of England. It was not a battle of flowers for the supremacy of fragrance, but a struggle to the death between the house of Lancaster and York for Britain's throne, until eighty princes of the royal blood went down and England's nobility was almost annihilated. Every name by which believers are called in the Scriptures is significant. "For a whole year," Paul and Barnabas "were together with the church, and taught much people; and the disciples were called Christians first at Antioch." Acts XI-26.

Two things came to pass at Antioch within the church: "the teaching much people" and calling the disciples "Christians." The name Christian is non-sectarian; claimed by all. Change the name of the "Woman's Christian Temperance Union" to the Woman's Catholic Union and note how soon the organization would be deserted by all except Catholics or those in sympathy with them. Call the "Young Men's Christian Association" the Young Men's Presbyterian Association and the burden of sustaining it would immediately fall within the Presbyterian church. Call the "Young People's Society of Christian Endeavor" the Young People's Society of Disciples Endeavor and it would soon be without a local habitation.

DIVINE CREED.

Every association of men must have a central truth or truths expressing the faith of the men in the organization. If the association is divine it should have a divine statement of the truth to be accepted. The principles of Christianity are to be found in an incarnation; in the Christ, the object of our faith. "Whosoever believeth in him should not perish but have eternal life." "Many other signs did Jesus which are not written in this book but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." John 20: 30. "Ye are the sons of God by faith in Christ Jesus." Gal. 3: 26. "To you it is given to believe in him." "I know whom I have believed." "He that believeth on me hath everlasting life." "He that believeth on me shall never die." As the "Ten Commandments" were the constitution of the Jewish nation, so this creed is the constitution of the Church of Christ. This faith, by giving us a new center, gives a new circle. Dr. Philip Schaff said of "Thou art the Christ, the Son of the living God" (Matt. 16: 16): "This confession of Peter is the first Christian creed and strikes the keynote of Christocentric theology." When Paul was asked by the jailer at Philippi, "What must I do to be saved?" he simply answered, "Believe on the Lord Jesus Christ and thou shalt be saved." The creed of the two apostles was very brief. It consisted of one article; one faith in Jesus Christ. But this one article is central and comprehends in germ all other articles which are necessary to Christian faith. The divine, human, person Christ is the sum and substance of Christianity. This is the article of the standing or falling church. Out of Christ God is unknown or imperfectly known. "No man knoweth the Father save the Son, and he to whomsoever the Son willeth to reveal him."

I quote from this eminent Presbyterian, not because the statement is original with him, for it is the substance of the contention which a great people have made throughout the nineteenth century in their plea for the restoration of the New Testament Christianity; but I quote it as a significant concession from a leader in a great ecclesiastical body with an elaborate Calvinistic creed. An eminent church historian says:

"The first Christians used no creed; the confession of faith which was held necessary for salvation was delivered to children or converts by word of mouth and entrusted to their memory. In different congregations the confession slightly differed, but the variations were found to be verbal and in no instance involved any question of essential importance. The early pastors of the church were content to express their belief in the language of Scripture."

This creed expressed in the confession of Peter, "Thou art the Christ, the Son of the living God," was not revealed by flesh and blood, but by the Father in heaven. Jesus said: "Upon this rock" he would build his church, and the gates of Hades should not prevail against it. It will never need revision until faith is changed to sight. (1) It is the most liberal creed in Christendom. (2) It is a confession of faith and not of opinions. (3) It is above the discussion of the schools. (4) It is non-sectarian. No denomination can copyright it. (5) It is faith in a person instead of philosophy. (6) It is as broad and comprehensive as Christianity. It includes faith in the Father, whom Christ reveals; in the Holy Spirit, whom he sent; in the Bible, which testifies of him from the opening chapters of Genesis to the closing words of the Apocalypse. (7) It is a creed which can be accepted by all who believe in the divine origin of Christianity. (8) It is simple. It can be sincerely and intelligently accepted by the philosopher and little child.

Archdeacon Farrar says: "Faith is man's truthful acceptance of God's gift, rising to absolute self-surrender and culminating in personal union with Christ." Reuss says: "Faith lies beyond the province of analysis, for it may lay down as a fundamental principle that in this faith the life of the individual is merged into a life not its own." All are united here. What, then, divides us? That which has been added to this confession of faith. Human creeds show where the search for truth gave up. They were once the entrenchments behind which conscientious warriors fought, but became prison walls, forbidding excursions beyond their narrow limits. (1) They are partial statements. (2) They cannot be universal, because not adapted to every creature, being as fallible as their authors. (3) They set a limit upon the intellectual progress of their votaries, treating men as children who are unable to do their own thinking. (4) They divide God's people and submit tests of fellowship unknown to the Word of God, substituting loyalty to an opinion for submission to Christ. (5) They are without divine sanction and cannot be enforced except by the carnal weapons of the usurper. (6) God has given us a creed, and to substitute another is disobedience and dishonor to God. Crumbling human creeds will soon be treasured only as the fossil remains of an age of volcanic fire. "Other foundation can no man lay than that is laid, which is Jesus Christ."

One of the saddest sights in the world is that of a soul which has been starved by indolence, an undeveloped, stunted man, who has never sufficiently exerted himself to unfold his godlike power, to cultivate his finer sentiments and faculties. It is not necessary for a man to be actively bad in order to make a failure of life; simple inaction will accomplish it. Nature has everywhere written her protest against idleness; everything which ceases to struggle, which remains inactive, rapidly deteriorates. It is the struggle toward an ideal, the constant effort to get higher and further, which develops manhood and character.—*Success.*

BETRAYING OUR PLEA.

A. B. JONES.

In the whole range of our history and literature there is probably no instance of so vindictive and violent an assault upon a worthy Christian man as has been made upon Prof. Willett by one of our religious journals, except perhaps the attack of the Gospel Advocate of Nashville, Tenn., on Isaac Errett, some twenty or more years ago. Isaac Errett said to the writer concerning the onslaught of the Advocate: "I have never read those articles." The serene silence of Prof. Willett suggest the same course. Both displayed moral purpose and lofty manly character in declining to engage in the kind of contention that was offered them.

It has been openly declared that Prof. Willett's teaching in his recent little book "betrays one plea." To those who have read this book with any attention this charge appears incredible. And when there is added to this the declaration that Prof. Willett "cannot state our plea," to those knowing the parties, the situation becomes ludicrous. The editor of the Standard has disappointed and humiliated his friends. Has Prof. Willett betrayed the plea he is capable of stating? If so, he should be excused on the ground of his ignorance and incompetency. For myself I will say that I have never seen a more intelligent, a more adequate or a more masterful presentation of our plea than that found in this book—"Our plea for union." Read the following quotations:

"Every denomination which has started since the Lutheran revolt took its stand upon some neglected element of Christian teaching or life, and insisted upon 'Reform.' It was the peculiarity of the fathers of this movement with which we are connected that they broke with this tradition at one point, and while they indeed spoke of their work as a reformation, the 'current reformation' and the like, they boldly advocated the 'Restoration' of the apostolic church. Only by a return to the Church of Christ of the first century did they consider it possible to reach the foundations of belief and secure the lost unity and vitality of the body of Christ."

"To restore the Christian ideals of the first days was their endeavor. The apostolic teachings, the apostolic ordinances and the apostolic spirit became the objects of their contemplation, and the restoration of these to supremacy their hope. From these aims the Disciples have never departed; for them they still contend."

"Never more than now were the principles for which we stand needed. There remains yet much land to be possessed. Christian unity has not yet come to pass, nor can it, save upon the apostolic basis."

"That we have a plea which must be presented to our religious neighbors, and whose acceptance is essential to the welfare of the church is a certainty."

"Christ chose only two ordinances, and those of the very simplest character, as the visible and symbolic embodiments of Christian truth, and the significant forms of Christian obedience and worship. These two ordinances were Baptism and the Lord's Supper. * * * We cannot discard them, nor change them, nor empty them of their significance without being wiser than our Master."

"What does this million and a quarter of people propose to accomplish? When their voice is heard in the councils of the church at large they are understood to stand for two principles. First, the unity of the people of God; second, the restoration of the apostolic teaching and practice as the ground of such unity."

"Nor do we expect that this consummation will be

reached by the absorption of our religious neighbors in to 'our church,' but by the pervasion of the whole brotherhood of believers with the spirit of the Master, so that, as at first, the multitude of them that believe shall be of one heart and of one soul, neither shall any of them say that the things he possesses are his own; but they shall have all things in common."

"We want no surrender of any truth. We wish no compromise with the spirit of sectism. We will abide no lukewarm, loose, limp and lavender liberalism which surrenders where it should defend."

"It is unnecessary that men should wait for agreement upon all points of Christian teaching before they co-operate in actual service for Christ."

"Christian unity will be realized by such methods of actual co-operation, and not by means of platforms, pacts and agreements formed by denominational representations in solemn conference."

"It is not the church life of the primitive years to which the Disciples have sought to point the Christian world, but to the ideals of that church as contained in the teachings of the Master and his apostles."

"The first step is the cultivation of the spirit of fellowship. A common aim must precede a common organization. Unity comes before union. The matter of final and incorporating convalescence can only develop from a consciousness that there is no longer divergence of belief or practice which would prevent complete fellowship."

Betraying our plea, did you say? Not capable of stating our plea? Perhaps the trouble is with the critic. Does he understand our plea himself? And is he not pursuing a course that practically betrays it?

Just at this point I am in receipt of a letter from a very intelligent, Christian business man which is here submitted as indicating how thoughtful business men view this matter. This brother, whom I have never met, is a banker and resides in another state. He is also an elder in his church.

A. B. Jones, Liberty, Mo.

Dear Bro.: I want to thank you for your article in the last Christian Century concerning Willett's "Transitional Idea." It is high time for our leaders to speak out. The narrow view will not do. Who wrote Deuteronomy will not do for a creed! We do not accept all Willett says, but let us be reasonable with all men. If we had more men as consecrated and lofty in purpose as he our great movement would sweep on more rapidly. With best wishes, yours in Christ.

The Christian's Hope.

Is life decreasing or increasing? Is it growing richer or poorer? The ordinary cheap philosophies assume that life is like a fire which speedily reaches the fullness of its heat and then fades and fades till it goes out. The high philosophy which gets its light from God believes that life, as it moves deeper and deeper into God, must move from richness into richness always. * * * All that we believe is but the promise of the perfect faith. All that we do is great with anticipation of the complete obedience. All that we are but gives the suggestion of the richness which our being will attain. Those moments make our real, effective enthusiastic life. They create the fulfillment of their own hopes and dreams! Oh, cherish them! Oh, believe that no man lives at his best to whom life is not becoming better and better, always aware of greater and greater forces, capable of diviner and diviner deeds and joys!—*Phillips Brooks.*

OUR YOUNG PEOPLE.

S. C. HUMPHREY.

IN THE CHRISTIAN CENTURY of April 24 is an article entitled "The Chronicler's Desk" which suggests this article. This is indeed the age of the young people, as our author has said, and the facts given demonstrate it. Moreover, the Y. M. C. A. and the Y. P. S. C. E. are the fruitful products of it, just as the inventions coupled with any of the leading factors of civilization are brought into being as necessary adjuncts of the force that gives character to the age.

For instance, what would our railroads be without that large group of associated discoveries, such as the telegraph, the steel rail, the air brake, etc.?

The energy of youth, being recognized and accepted as the characteristic of this age, acted at once at the suggestion of Dr. Clark in organizing the Society of Christian Endeavor. The force was behind it and the necessity was before it, so far as the Disciples of Christ at least were concerned, as undeniably the Christian life had not received the emphasis that had been given to polemics. The Disciples need equation. It is a pleasure to know that this necessity has been met by the Young People's Society. It would be much more gratifying, however, if we could know that the sanctifying and unifying effects of the society work had been so much unmitigated good added to the stalwart work of the fathers of the Reformation, who contended so earnestly for the faith once delivered to the saints. Our author notes two possible evils arising from the ascendancy of the young—it is my purpose at least to note a third, and that the greatest, so far as the movement has affected the Disciples of Christ. The well-known and universal law of mechanics, whereby gains and losses are mutually complementary, seems to be equally true here as well. The young people's movement has immensely lessened the friction of denominational strife and has enhanced greatly Christian union, but all such gain has been at the expense of an equivalent loss of doctrinal difference. The strenuous plea and great import of the Gospel as given and taught by Christ and his apostles, and which has characterized the Disciples in all their earlier history, is either not understood, or at least receives no emphasis any more. Doctrinal lines are about rubbed out. Zeal and devotion to Christ is great, but it affects character rather than doctrine, and is, indeed, independent of it. The old Gospel of our fathers is all out of date now, and this is the one chief reason why the old preacher is in demand no more. He has not entirely subordinated the primitive faith to the desire for union, nor yet divorced the doctrine and the life. He still believes that it does not make a difference "what church one unites with," and that true loyalty to Christ demands a strenuous faith as well as a pious life.

One thing we have perhaps all observed, that where as our Presbyterian brethren with one voice have declared themselves as much believers in Calvinism as they ever were, they are nevertheless revising their creed. The two things are hardly consistent. So, too, our young people, both as represented in the body of our Endeavor societies and in the typical young preachers, claim to be as loyal to the pure Gospel as were our fathers; but here again the facts do not justify the claims—or at least we know that tolerance of doctrinal differences is very much more in evidence now than formerly. Possibly our young people repre-

sent, on the whole, a better phase of the true religion of Christ than did our fathers, and let us hope that it will be still better further on. But at present I think the Y. P. S. C. E. has done more for the cause of Christ among the denominations than it has in our brotherhood.

THE FIRST FACT OF THE GOSPEL.

MARION STEVENSON.

Where do we find the first fact of the Gospel? Not sooner than its first announcement, not later. This locates it in the second chapter of Acts in the sermon of Peter.

What is the first fact of the Gospel? One man will say the church, another the creed, another the miraculous birth of Christ. But Peter's first word of the Gospel mentioned neither. This is significant in view of the local and historical setting of his sermon; devout pilgrims from every nation under heaven; Jerusalem; the Temple and its service centuries old; the scribes who wrote the law and taught the traditions of the elders; the Pharisees who prided themselves upon punctiliousness; the affront of announcing as the opening word the name of a man discredited and disgraced so recently by the whole nation: Here was an opportunity to reveal his generation by the power of God by the Holy Spirit, and to announce an organization and a doctrine to displace the old religion. This is the way modern preachers sometimes go about it. Happily Peter was speaking words that the Holy Spirit put into his mouth. It would be well for all preachers to speak the same words.

The first fact of the Gospel is, according to the Holy Spirit, "Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know." Peter did not refer to the wonderful birth of Jesus. Perhaps Mary and Joseph had not yet told any one. We know that Matthew and Luke did not publish these things till nearly thirty years had passed after this day of Pentecost, and thus the first publication found a community of believers who were prepared to ponder such things. Peter introduces Jesus as a man. Men may be awed by an organization, or mystified by a doctrine, or puzzled by a miracle, but they can understand and believe in a man who lives on their plane. Jesus was a tempted man and a laboring man. He was a carpenter. Look into your own heart and upon your toiling brother for the illustration of the first fact of the Gospel. The Gospel touches every man in the man Jesus, the Carpenter of Nazareth, tempted as we are. God approved him by mighty works and wonders and signs; why not? Science knows nothing of this. Its miracles cannot interpret these manifestations of God's approval of the Man of Nazareth. I am glad the Revised Version has taken out the word "miracle" here. Skeptical science has spoiled the word.

This Man of Nazareth whom God approved was our Brother in the flesh. God will approve all who follow the example of his living. This is the first possibility following the first fact of the Gospel. As we follow him we come to understand his relation to the second and to the third and to the fourth facts of the Gospel, and rise to sit with him in heavenly places.

One sure way to get into heaven, for a day at least, is to do a kind act to some one who does not like you.—*M. M. Pomeroy.*

HOW PROGRESSIVE SUNDAY SCHOOLS OBSERVE CHILDREN'S DAY.

We are all laboring at some disadvantage in this matter, as we are now building a new church, and the school is undertaking to raise a nice sum for helping put in the furnishings. However, the members of our school are, with very few exceptions, strong advocates of missionary work and are willing workers. The work for the new building shall not deter us from striving for a successful Children's day. I think our school is alive to the needs of the Master's work, and we have endeavored to impress upon the children's minds the necessity for work for the Savior's cause by those whom God has most abundantly blessed, and that the more we have the more we are called upon to help others. We began to talk about our Children's day exercise about the middle of April.

We had the exercises sent us by Brother McLean ready to begin work on them the first Sunday in May. Have had the children practice the songs Sunday afternoons and Saturdays. Will perhaps have three practice days each week after this. We are asking each teacher to take an interest in the exercise and get as many as possible from each class to take part. Every Sunday especial attention is called to the filling of the missionary boxes that were distributed on the first Sunday in May. We are sparing no pains to make it a success, for we believe that we can do no better service for him who sacrificed all for us than help to send his message to those who live in darkness. We hope to help raise the \$50,000 asked from the Sunday schools.

W. O. HINTON, Supt.

Indianapolis Central Christian Sunday School.

I happen to be a lady superintendent, but we have a "wide-awake," "up-to-date" Sunday school. We have our school pretty well graded now, and have "graduated" several classes. The teachers give supplemental teaching on the general study of the Bible, in addition to the international lessons.

Last fall we found it a good plan to hold graduation exercises of adult pupils on Boys' and Girls' Rally Day for Home Missions. There was a large audience of near 450 and a fine collection at the S. S. hours in the morning.

We will follow much the same plan for Children's Day. Two classes from the primary department will graduate into the intermediate department of the school. These exercises, interspersed with missionary songs, will occur during the S. S. hour in the morning. We hope for a large audience and will ask our visitors to help us in the offering. In the evening will occur the regular Children's Day exercises, when we hope for an immense audience and a generous collection to swell our offering. We are endeavoring to reach our apportionment of two hundred dollars (\$200) for foreign missions this year.

One class is supporting an orphan in India and we have already held one entertainment to assist the class. They were successful and the overplus will be turned into the general Children's Day fund.

MRS. A. J. CLARK.

Power in Silence.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet notes, and which, when touched, accidentally even, resound with sweet music.—*Phillips Brooks.*

BOOK REVIEWS.

The Goosenbury Pilgrims: A Child's Drama. By Ellen Rolfe Veblen. Chicago, 1902. The University of Chicago Press. Pp. 196. Price \$1.25 net.

Mrs. Veblen has rendered a most valuable service to the little people who love their friends, The Three Bears, Jack the Giant Killer, Mother Hubbard, Mother Goose, Little Jack Horner, Little Miss Muffet and the rest of that fascinating list of childland friends, by sending all these and many more of the familiar folk of childhood lore on a pilgrimage to St. Ives, which, in some manner, stands as the Canterbury of this fascinating pilgrimage; for as many strange adventures take place on the way as ever befell Chaucer's pilgrims on their way to the historic shrine at Canterbury. If the proof of value in such a work is to be found in hearty appreciation on the part of the little folks, this volume stands the test of experience beautifully. It has been with Mrs. Veblen a labor of love, as every page shows, and the children whose parents appreciate the value of the old-fashioned child lore which has enriched every generation of little folks, will be glad to see this new story woven out of the fragments of those Mother Goose tales, whose charm is never lost.

Spiritual Development of St. Paul. By Rev. George Matheson, New York. Thomas Whittaker. Pp. 293. \$1.25.

Few Scotch writers on religious themes have come more rapidly to public notice during the past few years than the blind preacher at St. Bernard's, Edinburgh, a second edition of whose best known work now issues from an American press. The attempt made in this volume to teach the real development of Paul under the influence of the Gospel is one of the best contributions of recent days to Pauline literature. There is, of course, always the danger that a thesis so alluring and suggestive as this may be overworked. Our materials for a study of Paul's life are by no means full; and the epistles cover only a portion of his ministry. We have almost no data regarding those unrecorded years before I Thessalonians appeared. Dr. Matheson seems to regard the changes of the period covered by the epistles as marked. Perhaps, however, four groups of epistles may account for much of this. But enough remains to fortify the author's position, and the treatment of the entire theme is suggestive and helpful to a degree.

The Education of an American Citizen. By Arthur T. Hadley. New York, Charles Scribner's Sons. Pp. 231. \$1.50 net.

President Hadley has come rapidly to recognition since his election to the important position he holds at the head of the second oldest university in America; and the remarkable clearness of his pronouncements upon the relationship sustained by education to the social welfare has made his public addresses and written papers of great value to all interested in the problems of education. The present volume is a collection of such addresses and papers, the former of which were delivered before various institutions and groups, and consist of convocation orations, memorial speeches and anniversary utterances. The papers are collected from the files of Scribner, the Forum, the Yale Review and other periodicals. Some of the chapter heads will point out the curve of the entire volume. Among these one notices Our Standard of Public Morality, The Formation and Control of Trusts, Socialism and

Social Reform, Higher Education and the Public Welfare, and Requirements in Public School Education. One of the most interesting chapters in the book is that with which it closes entitled, Yale Problems, Past and Present, President Hadley's inaugural address, delivered in October, 1899. In this chapter are clearly outlined the policies which may be expected to prevail in the administration of the university during the period of his leadership, and the statement serves to point out admirably the difference between the Yale of the past and that of the present and the future.

Letters from Egypt and Palestine. By Maltbie Davenport Babcock. Illustrated. New York, Charles Scribner's Sons. 1902. Pp. 157. \$1.00 net.

In February, 1901, Dr. Babcock sailed from New York on a trip to the Holy Land, accompanied by his wife and party which had Dr. Riggs of Auburn as its leader, and included Dr. Newman Smyth, Dr. William Marle Smith, and many other choice spirits. A few weeks later the wide circle of Dr. Babcock's friends was shocked to learn of his death in a hospital in Venice, where in the delirium of fever he drank some poison that had unaccountably been left in his room. On his departure he promised to write a series of letters to the Men's Association of the Brick Church, of which he was pastor. These letters, insofar as they relate to Egypt and the Holy Land, are published in this book. Of letters of travel we have had enough, and quite enough. But the reviewer who picks up this volume with that tired feeling soon finds that he has reckoned without his host. It seems odd to confess that one of the fraternity at least found himself caught in the swing of the story and laid it down only after actually reading it quite through, but such is the act; and it was a delightful evening Dr. Babcock wrote these letters with the passion of a real experience, which constantly slips off his pen onto the page, and kindles in the heart of the reader a sense of awareness and reality in the historic and sacred scenes, so much visited, but so little really seen. There is withal a delightful humor sprinkled in that makes the slow and doleful east sparkle with the eagerness of spirit brought by this traveler to his subject. Imagine, for example, a concert in Egypt given by natives, where one of the singers had the expression which "belonged to a sharp toothache, getting steadily worse until the song ended." Describing his sensations as he addressed a meeting at Beyrouth through an interpreter, he says: "It was hard work. We would speak a sentence or two, and then, while it was being interpreted, wish we had said something else. It was a kind of compound fracture of an idea, with mortification, instantly setting in." The description is vivid, the appreciation of beauty exquisite, the sense of approach to the heart of biblical truth inspiring. The little volume, which seems to break off with a certain abruptness almost under the shadow of the coming tragedy, makes one regret the more that quiet has stolen upon the hand that could give such helpful pages to the world.

Gold Dust.

In this life there is but one sure happiness—to live for others.—*Leo Tolstoi.*

Jesus is not a subject of study; he is a revelation to the soul.—*Ian Maclaren.*

The richest experiences of life never come to those who try to win them selfishly.—*Anna R. Brown.*

THAT PRINTER OF UDELL'S.

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HAROLD BELL WRIGHT.

Chapter VII.

THE MANAGER OF THE READING-ROOM.

"Not a Christian!" cried Wickham, starting to his feet again. "Not a Christian, and you propose to let an alien take charge of the Lord's work? I wash my hands of the whole matter."

"Are you sure he will be all right?" asked one of the girls on the committee.

"Sure," replied Wicks, "if he will take it, and I think we can get Charlie here to see to that."

Charlie nodded. "It will be a splendid thing for him," he said, and then he told of Dick and how he spent his evenings alone in the office rather than go to the saloon.

"Well," said Uncle Bobbie, "let's fix it that way." Brother Wickham, we have decided to ask Richard Falkner to take charge of the rooms."

"I've got nothing to say about it, sir," answered the good deacon. "I don't know anything about it. I wash my hands of the whole matter."

And so the work at the Jerusalem church was established. It took no little power of persuasion on the part of Charlie Bowen to bring his friend to the point of accepting the committee's offer, even when it was indorsed by the entire young folks' society and a large part of the congregation. But Charlie's arguments finally prevailed and Dick consented to be at the rooms between the hours of seven and eleven every evening, the time when a strong, tactful man in authority would be most needed.

The rooms were furnished by friends of the cause and were cheery, comfortable, home-like apartments, where every one was made welcome, and many a poor fellow, wandering on the streets, tired of his lonely boarding house and sorely tempted by the air of cheerfulness and comfort of the saloons, was led there, where he found good books and good company; and at last, for what was more natural, became a regular attendant at the only church in the city which did not close its doors to him during the week.

Dick enjoyed the work and in a short time had many friends among the young men. He treated everybody in the same kindly, courteous manner and was always ready to recommend a book, to introduce an acquaintance or enter into conversation with a stranger. Indeed, he soon grew so popular among the young folks that George Udell told Miss Wilson it seemed as though he had always lived in Boyd City, he knew so many people and so many knew him. And of course Clara answered "I told you so." What woman could resist such an opportunity? "Didn't I say that he was no common tramp? You needn't tell me I don't know a man when I see him."

It was early in October, the loveliest time in the year, and the two were driving in the evening on the road that leads south from town, down a hill, across the bridge and along the bank of a good-sized creek, where the trees bend far over and dip the tip of their branches in the current, and the flowers growing wild and rank along the edges nod gaily at their own faces reflected in the quiet pools and eddies.

"You know a man when you see him?" replied George, letting the horse take his own time beneath the overhanging boughs, "but you take precious good care that you don't see too much of one that I could name."

"Who do you mean, Mr. Falkner?" replied Clara, with a provoking smile, as she tried in vain to catch one of the tall weeds that grew close to the side of the road.

"Hang Mr. Falkner!" returned Udell, impatiently. "You know what I mean, Clara. What's the use of you and me pretending? Haven't I told you ever since I was ten years old that I loved you and would have no one else to be my wife? And haven't you always understood it that way, and by your manners toward me given assent?"

The girl looked straight ahead at the horse's ears as she answered slowly: "If my manner has led you to have any false hopes it is very easy to change it. And if my accepting your company gives assent to all the foolish things you may have said when you were ten years old, you'd better seek less dangerous society."

"Forgive me, dear; I spoke hastily," said George in a much softer tone. "But it's mighty hard to have you always just within reach and yet always just beyond."

The sun had gone down behind the ridge; the timbers of an old mining shaft and the limbs and twigs of a leafless tree showed black against the tinted sky. A faint breath of air rustled the dry leaves of the big sycamores and paupaw bushes and the birds called sleepily to each other as they settled themselves for the coming night. A sparrow hawk darted past on silent wings and a rabbit hopped across the road, while far away the evening train on the 'Frisco whistled for a crossing and nearer a farm boy called to his cattle.

After a long silence George spoke again, with a note of manly dignity in his voice which made his fair companion's heart beat quicker. "Clara, look at me. I want to see your eyes," he insisted, and she turned her face toward him. "Clara, if you can say 'I do not love you as a woman ought to love her husband,' I will promise you on my honor never to mention the subject again. Can you say it?"

She tried to turn her head and to hide the tell-tale color in her cheeks, but he would not permit it.

"Answer me," he insisted. "Say you do not love me, and I will never bother you again."

At last the eyes were lifted and in their light George read his answer. "All right," he said, picking up the whip, "I knew you could not lie; you do love me, and I'll never stop asking you to be my wife," and he turned the horse's head toward the city.

That same evening Adam Goodrich, with his family and two or three neighbors, sat on the veranda of the Goodrich home enjoying the beauties of the hour and passing the evening in social chat. In the course of the conversation some one mentioned the rooms at the Jerusalem church. Adam grunted. "What a splendid thing it is for the young men," said one of the lady callers. "I don't see why more of the churches don't adopt the plan. I wish ours would."

"Yes," chimed in another, "and isn't that Mr. Falkner who has charge of the rooms in the evening a splendid fellow? My brother speaks of him so highly and all the young men seem to think so much of him."

"Where is he from, St. Louis, is it?" asked the first lady.

"Kansas City," said Frank. "At least, that's where he says. He bummed his way into town last spring and got a job in that infidel Udell's printing office. That's all anybody knows about him."

"Except that he has never shown himself to be anything but a perfect gentleman," added his sister.

"Amy!" said Mrs. Goodrich, a note of warning in her voice.

"I don't care, mamma; it's the truth," went on the lovely girl. "What if he was out of money and hungry and ragged when he came to town? He was willing to work, and Mr. Udel says that he is a splendid workman, and——" but her father interrupted her.

"Well, what of it? No one knows anything about his family or how he lived before he came here. He's only a tramp, and you can't make anything else out of him. Some folks are never satisfied unless they are trying to make gentlemen out of gutter snipes. If we let such fellows get a foothold there won't be any respectable society after a while; it will be all stable boys and bootblacks."

Later, when the visitors had said good-night and Amy and her mother had entered the house, Frank said: "Father, I'll tell you one thing about that man Falkner; you've got to watch him."

"What do you mean?" asked Adam.

"I mean Amy," replied the other, moving his chair nearer the old gentleman and speaking in a guarded tone. "He takes every chance he can to talk with her, and she is altogether too willing to listen."

"Pshaw!" grunted the old man, "she never sees him."

"That's where you are mistaken, father. They met first last spring in the printing office, and afterward when he had gotten in with that soft fool, Charlie Bowen, they met again at the young folks' social. He was all dressed up in a new suit of clothes, and, of course, Amy didn't know him. They were together all the evening, and since then, though she has found out who he is, she talks with him every chance she gets. They meet at the young folks' society, at the church, at picnics and parties and sometimes in the printing office. I tell you you'd better watch him. He's doing his level best to get in with her, and just look how he's working everybody else. Half the town is crazy over him."

Low spoken as were Frank's words, Amy heard every one, for she had not gone upstairs, as her brother supposed, but was lying on a couch just inside the doorway of the darkened parlor. With burning cheeks she arose cautiously and tiptoed out of the silent room. Making her way upstairs and entering her own chamber, she closed and bolted the door and then, throwing herself on the floor by the low seat of an open window, rested her head on her arm, while she looked up at the stars, now shining so clear and bright. Once she started impatiently and her eyes filled with angry tears, then she grew calm again, and soon the girlish face was worthy of a master's brush as she gazed longingly into the beautiful heavens above, her lips moving in a whispered prayer—a softly whispered prayer for Dick.

Ah, Amy, had you only known the future, you would have agonized in prayer for your own pure womanhood, and yet that wondrous being who set in place those star gems yonder shall out of the tangled threads of two young lives weave tapestry of wondrous beauty, and the discords of life's petty ambitions shall at last be changed to noble harmonies.

Just as Amy arose from her position at the window a man walked slowly down the street in the shadow of the catalpa trees. Reaching the corner, he turned and slowly passed the house again, then crossing the street, he passed once more on the opposite side until, reaching the corner, he paused a moment, and then, with an impatient gesture, he turned and walked hurriedly toward the down-town portion of the city.

riedly toward the down-town portion of the city.

October with its beauties and November with its whispered promises of winter fun was past, and the Christmas month with snow and ice was ushered in. Usually in the latitude of Boyd City the weather remains clear and not very cold until the first of the new year.

George had been spending the evening at the Wilson home, in spite of the awful weather, for he had not seen the young lady for nearly two weeks. "And I must wait, Clara?" he asked, preparing to take his leave, after urging the usual question, and the girl answered rather sharply, "I do wish you would be sensible. Yes, you must wait. Good-night."

"Good-night," and the door closed between them, leaving the printer alone in the cold and storm.

The wind was terrific. The snow cut his face like tiny needles and he was forced again and again to turn his back to the blast in order to catch his breath, and in spite of his heavy clothing was chilled to the bone before he had gone three blocks. As he struggled onward, fighting every inch of his way with head down and body braced to the task, his mind was busy thinking of the poor in the city who would suffer that night, and wished that he could help them all. And then, as he passed the cosy, luxurious homes of some of the church people, and through the storm caught glimpses of the place where they worshiped, he remembered a sermon he had once heard from the text, "I was a stranger and ye took me not in," and thought how the noble building, which, though consecrated to the service of Christ, closed its doors to the suffering, homeless ones on a night like this, would to-morrow echo to the sound of sacred music, praises to God, prayers of thanksgiving and beautiful lessons from the Book of Books. His own rooms, too, and how cold and cheerless they would be, and Clara's good-night had not been comforting. He had half a mind to turn back and put up at the hotel, and for an instant paused in doubt. Then, with a shake, "What folly, I'll go home, where I belong," he said aloud, and pushed on again. He was within a few feet of the railroad track, the other side of the vacant lots on West Seventh street, and was congratulating himself on being almost home, when his foot slipped on the icy boards of the walk. For an instant he struggled to regain his balance, but, wrapped in his heavy coat, numb with cold and helped by a gust of wind even fiercer than usual, he could not, and down he went. Falling clear of the sidewalk and rolling into the ditch by the side of the track, he lay stunned and bewildered for a moment, then clumsily picked himself up and looked about to find the easiest way back to the sidewalk. Something dark, half hidden by the snow and but faintly visible in the light of the electric arc which sizzled and sputtered overhead, attracted his attention and, reaching out with his foot, he touched it; then, bending closer, he discovered to his horror that it was the body of a man.

Stooping, George tried to arouse the fallen one and lift him to his feet, but his efforts were only met with failure and the other sank back again on the cold, hard ground. The printer studied a moment. What should he do? Then his eye caught a gleam of light from a house just beyond the track. "Of course," he thought, "Uncle Bobbie Wicks lives there," and stooping again, he gathered the man in his arms and, with no little effort, slowly and painfully made his way out of the ditch and along the sidewalk to Mr. Wicks' home.

(To be continued.)

The Bible School

Paul Crosses to Europe.

June 15, 1902. Acts 16:6-15.

Golden Text: Thou shalt be his witness unto all men. Acts 22:15.

Time: A. D. 52. Place: Philippi, in Macedonia, Europe.

A Chicago Teacher's Notes on the Lesson.

ELIAS A. LONG.

FOREIGN MISSIONARIES IN EUROPE.

It was not an easy lesson for Paul and his companions to be turned by the Holy Spirit from successful fields in Asia, to enter upon doubtful enterprises across the sea in Europe. But they were men pervaded by the spirit which led Jesus to say, "not my will but thine be done." In the seventh verse (R. V.) it is expressly stated that "the spirit of Jesus suffered them not" to go unto Bythinia, and again in the tenth verse (R. V.) they concluded that "God had called us to preach in Europe." Thus the Holy Spirit step by step hindered or changed the plans of the little band, in order to prosecute his own. He led them to abandon the narrow field, that they might find a continent.

VERSE 6. FORBIDDEN TERRITORY.

"Throughout Phrygia." Phrygia may be here used in a racial rather than a geographical sense.

"Galatia." A Roman province north of Cilicia, Paul's native country. Here the apostle was taken sick regarding which event and the kindness of the Galatians he later refers. Gal. 4:13, 15.

"Forbidden by the Holy Ghost." Paul's sickness may have providentially occurred, making it needful that he hasten to Dr. Luke at Troas. But the prohibition was temporary for later "all they which dwell in Asia heard the word" from Paul. Ch. 19:10.

"To preach the word in Asia." Not what we know as Asia, but a Roman province of the continent. It extended westward from Galatia to the Aegean Sea.

VERSE 7. JESUS, THE GUIDE.

"Came to Mysia." The northern part of the Roman province of Asia.

"Assayed to go into Bythinia." To assay means to test, to try, as ore is assayed to ascertain its ingredients. Bythinia was to the north, extending to the Black Sea.

"The spirit of Jesus suffered them not." (R. V.) They were divinely hedged in save in the direction of Troas and Europe. It was the spirit—the Divine Impulse—by which a Christian who abides in Christ as a branch, is overwhelmed. John 15:4; Rom. 8:4; Luke 4:14.

VERSE 8. THE FRONTIER PORT.

"Passing by Mysia." That is, they did not stop and preach here. Philippi, Corinth, Athens and Rome, the great thought centers of that age, lay beyond in Europe, and for work in these places no man was better equipped than Paul.

"Came down to Troas." This coast town was located at the extreme northwestern end of Asia Minor. Paul visited the place on other occasions, at one time leaving his cloak and some books there. II Cor. 2:12; II Tim. 4:13.

VERSE 9. A WAKING VISION.

"Vision appeared to Paul." The Greek word does not imply that the vision occurred when he was asleep. For a dozen or more years he had been laboring in Asia, now he is needed in Europe, and it is likely that he was musing on the needs and possibilities of the work here when this "view" came to him. So we should meditate, and be aroused to the needs of mission work in foreign fields.

"A man of Macedonia." Perhaps the Macedonians represented by this man, did not recognize a conscious need of the gospel, but God saw the need and Paul must go and awaken the people to a sense of their needs. The needs of the unsaved cry out to God before they themselves realize it.

"Come over." It was a clear call now. With less of culture than in Athens, and less of wealth than in Greece, the Macedonians were more ready for the truth.

"Help us." The unuttered cry of humanity under the despotism of sin. The call was to the right person; for Paul's ministry was devoted to helping others. It is the duty of the church and Sunday School to create a sense of need.

VERSE 10. DOCTOR LUKE CALLED.

"Immediately." That was the key note of this great apostle's life (Ch. 9:5; 13:4; Gal. 1:16), and because of this God could use him gloriously.

"We." Here the narrative changes to the first person, plural, indicating that now Luke, the physician, (Col. 4:14) author, (Luke 1:1-4; Acts 1:1) and friend of Theophilus is included among those called to preach.

"Endeavored to go." They were ancient Endeavors. First, they must find transportation for a sea voyage of one hundred and fifty miles. The question was not, are there obstacles; it was, are there men to be helped.

"Concluded that God had called us." (R. V.) Sanctified judgment and common sense—both gifts of God—reinforced by the inward impulse of the spirit was their ordinary guide; but in this case a combination of prohibitions, whether spoken or "providential," had hedged them about, aiding to the clear conclusion that God designed them to go into Europe. God calls those who are trying to push on and do legitimate work, who study his word, and use their mental and spiritual powers to determine what is his will. (Dr. Neeley.)

VERSE 11. VOYAGE TO EUROPE.

"Came with a straight course." The winds were favorable to a quick voyage.

"Samothracia." This was an isle about midway of the voyage, some fifty miles outward from Troas.

"The next day to Neapolis." It was a rapid two-day voyage. On a later occasion the same trip took Paul five days. Ch. 20:6.

VERSE 12. ROME IN MINIATURE.

"Thence to Philippi." Ten miles up the River Gangites.

"Roman colony." (R. V.) After the Romans had conquered Macedonia, Philippi, among other cities, was given over to the victorious troops as a future home; the former inhabitants being provided with homes elsewhere. Thus Philippi received many Italian settlers and became a "colony." "Abiding certain days." Possibly needed rest was first taken. Paul may have been far from well. (Gal. 4:13.)

VERSE 13. THE FIRST SEED SOWING.

"On the Sabbath we went forth." (R. V.) The first thing Paul did in a strange city was to find a place of worship. If all Christians who travel would do thus, the spirit of Jesus would less often be grieved. Many people are prone much more quickly to find evil than good in a strange city.

"Where prayer was wont to be made." He sought prepared ground for the seed he was to sow in the new region. Thus the first meeting attended by missionaries to Europe was a prayer meeting.

"Spake unto the women." Paul begins his seed-sowing in Philippi, as Jesus did in Samaria, by a quiet talk with one individual, an excellent model for us. The result at Philippi was a rich harvest; later at Athens a grand discourse by Paul met with almost no results.

"Which resorted thither." This devout shop-keeper must have closed her place of business on the rest-day, and encouraged her employees to attend the place of prayer and worship.

VERSE 14. SAINTLY SHOP-KEEPER.

"Lydia . . . a city of Thyatira." Commerce had brought this woman, who was an Asian, to Europe. Rev. 2:18.

"A seller of purple." A fabric employed by the wealthy. Luke 16:19. Lydia was a person evidently of some means, as would be required in such a calling.

"Which worshipped God." Closing her shop on that day, she must, in that pagan land, have lost some trade, but like Cornelius, she was truly religious. Her heart did hunger and thirst for higher, spiritual food.

"Whose heart the Lord opened." Not all are willing to permit the Lord to open the heart. The seed fell into good ground that brought forth much fruit. Matt. 13:23.

"To give heed unto the things which were spoken." (R. V.) Unlike the Jews, to whom Stephen had preached, this woman did not resist the strivings of the Spirit. Acts 7:51; Gen. 6:3. Lydia was the first fruit of that great future ingathering of the womanhood of Europe and America.

VERSE 15. CHRISTIAN HOSPITALITY.

"When she was baptized." The faith and love which does

not lead one openly to confess our Lord in his own appointed way, following his example (Matt. 3:13), may be vitally deficient to one's salvation. The Scriptures clearly place baptism in the foreground.

"And her household." Lydia's religion began at home. Acts 1:8. Her household might include work people, slaves and children, but details are lacking. Here was the nucleus of what became a church very dear to Paul. Some years later he wrote the "Epistle to the Philippians."

"Judged me to be faithful." If so, then indicate it by accepting my hospitality. Lydia's attitude was that of open-heartedness to one who had brought her the greatest of blessings.

"Come into my house and abide." She constrained the missionary band by much entreaty. Paul was long gratefully remembered by the church founded on this occasion. Later he accepted succor from them (Phil. 4:16) when he would take none from Corinth. II Cor. 11:9.

Five Minutes' Sermon on the Golden Text.

PETER, AINSLIE.

Thou shalt be his witness unto all men. Every Christian stands in the position of a witness for Jesus Christ. Faith has to be established by testimony. You believe, but in order that another may believe you must express God, you must reveal the Son, you must witness what he is to you. Here is the personal life in Christianity and herein is its power. This man is able to resist temptation, he is able to overcome opposition, he is free from captivity of sin and ranges under the wide dominion of God's freedom. His friend is not so, but he falls before temptation, he is a slave to sin and knows not of the liberty in Christ. Right there is the witness stand. Do your best for God. Do not lie in your testimony, but be frank. A false testimony is worse than perjury in a civil court, and you will have to answer for it in the last day, but remember that you can only reveal as much of God as you have received of him. To attempt more is to falsify, and too many try to go beyond and instead of speaking out of their own experience they fasten another's experience and give it as their own. That is a false testimony. What has God done for you?

Perhaps you have been tried under some great provocation and God was able to keep your temper and he did set a watch at the door of your lips; perhaps you were greatly wronged and God gave you grace to forgive the wrong; perhaps you were so discouraged in life that you were at the point of giving up, and God strengthened you and hope revived; perhaps you were afraid of death, as an old lady said to me some time ago, but God is taking away the fear as you came down to what you thought was the death valley.

Paul spoke out of his experience, as did the early Christians. The light had been set in their frail tabernacles and it shined out on all those that passed by. You are doing the same thing. You think you are doing nothing, and you feel that you are of no value in the world, but your light is shining out somewhere. People are reading your God as they see him in you and your testimony is not without effect. God is looking into your thoughts and acts and those about you have caught your words and they are noting your deeds. Around the most insignificant life wonderful things are transpiring, for no one can be a Christian without being a witness to some degree for the Almighty goodness that has saved us.

Our Father, we look up to thee and thank thee that it is permitted unto us to witness for our Lord. Amen.

THE MID-WEEK PRAYER MEETING.

SILAS JONES.

The Best-Read Epistle.

Topic June 11: 2 Cor. 3:1-6; Titus 2:1-8.

When God wanted to speak to the world in the plainest manner he sent his Son in the form of man to be his message of love and salvation. No one who believes in our Lord Jesus Christ can doubt what is the attitude of God toward men. The message is so plain that we cannot fail to get its meaning. A thousand mysteries may confront us; there may seem to be inequalities in the ways of God. We are not put to confusion, for we have read that God is love and we know that all will be well. God has spoken to us in his Son and there can be no doubt that we know what he said.

The plainest message that Christ sends to the world is a renewed and transformed life. Men say they have no time to read the Bible and that they cannot understand it when they do read it. There are few men who will miss altogether the meaning of a consistent Christian life. They have time and skill to read and interpret that message. It is in a language understood by every one. We know patriotism when it appears in Washington and Lincoln. We know friendship when it is seen in our neighbor. The world knows religion when it appears in the lives of men.

It is no great wonder that unbelievers appear from time to time. A good share of the blame for unbelief belongs to those who claim to follow Christ. While loudly proclaiming their faith and carefully observing the forms of religion, they have not had the spirit of the Master. They have lived selfish lives. The spirit of humility and self-denial they have not manifested. The claims of humanity upon their sympathy they have rejected. It is but natural that some people should reject the Master whose servants act so unworthily. Errors in theology are not so serious a hindrance to the growth of the church as defects in life. The false theory may not attract much attention. The false life is sure to work harm.

It is a cause for thankfulness that there are in the world so many whose profession of faith is not vain. They know whom they have believed and they grant to him the lordship in everything. There are few of us who do not meet such persons every day of our lives. They are often our most intimate associates. They do not suffer us to follow, undisturbed, low standards of conduct. They present to us convincing proof of God's loving presence among men. We are not at liberty to say that God has not sent to us a plain message. It is true false profession of faith is still too common. We have all had experience with the man whose participation in the worship of the church was no guaranty of honest dealing. The man who makes long prayers and robs the widows and orphans is still to be found. We all know him. But we have no good reason to accept him as an example of Christian living. He is not a Christian and we know it. It is our privilege to learn from the humble follower of Christ. He is a message from Christ and we know it. The world knows it, too. Our Lord does not speak in vain when he speaks in terms of life.

The Price.

BY ERNEST NEAL LYON.

Only a tired toiler
Can taste Sleep's glad release.
Only a soul that suffers
Can give to another peace!

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

Why Total Abstinence is Best.

Topic June 15. Ref. Rom. 14:13-23.

(A Temperance Meeting.)

This is one of those great

MORAL MOUNTAIN TOPS

of the New Testament teachings. Its general acceptance, and the practice of the principles there laid down, would revolutionize society and make of earth the half-way house to heaven. No man can thus receive the principles of brotherly charity, as here given. Without recognizing the moral supremacy of the Gospel and its transforming influences in the hearts and lives of man. That we, even in this Christian land, are slow to accept this teaching of Christian charity in relation to self-denial for the sake of others—those for whom Christ died—but proves the moral grandeur of the royal rule of love. For this principle is but another form of stating the Golden Rule of consideration of others. Indeed the principles here given are a distinct advance on the Golden Rule as formulated by Jesus. It might be possible to observe the latter from selfish motives. "Whatsoever ye would that men should do unto you, do ye even so to them" is not the highest form of the doctrine of brotherly love as given to us by the Master or by the apostles. "Let us not therefore judge one another any more, but

JUDGE THIS RATHER:

that no man put a stumbling-block or an occasion to fall on his brother's way." This is the royal rule of Christian charity, active in its self-denial for the safety and salvation of others. The solution of the knotty problems of social life is in the general recognition and practical application of these lofty moral principles. It answers the flippant declaration—usually a lie, but always heartless, even if true—"I can drink or let it alone." The Christian law of love enjoins that the one who can drink or let it alone, so far as himself is concerned, shall let it entirely alone, for the sake of the weak brother who can not resist the temptation and who is thereby overcome. Not self but others, is the law of love. "Judge this rather" is the great moral imperative, not of necessity, but out of consideration for the weak and faltering. Destroy not, for meat, or drink, or anything else in this world, him "for whom Christ died."

PRACTICAL POINTS.

Total abstinence is best for our own sake. No man is safe who tipples—no woman, needs to be added. Statistics show that drunkenness is on the increase among women in England, and in our own country, especially in the cities, and among the upper classes. There is something suggestive in the statement made by some women recently charged with drunkenness. "We began to take it with water; then we took it without water; now we take it like water." And this is the history of multitudes. No one is safe who touches the unholy stuff. Let this be rung in the ears of heedless youth and young manhood. No one is safe who goes in the company of those who drink.

Total abstinence is best for the sake of others. We will take it if we do not let it alone. Social sins are catching. This is one of the awful things. Let it absolutely alone is the solemn sentence of nature, of reason, of revelation. Self-preservation and the salvation of others, the well-being of society, moral law and the law of love, all command and constrain us.

BIBLE BRIEFS.

Concise Statements Regarding the Origin, Structure, History, Character and Teachings of the Holy Scripture.

HERBERT L. WILLETT.

These paragraphs are intended to serve as helps to an outline knowledge of the Bible where a more extended study is lacking or a brief review is desired. Thus used, they will be admirably adapted to Sunday school reviews, prayer meetings and preaching services, the leader asking the questions, and the company present responding with the answer. In this manner a few questions at each meeting, or even one, in cases of the longer ones, will afford profitable material for a series of biblical preludes or reviews. The ground covered at the previous meeting should be reviewed before the advance topics are considered.

30. What are the most important events recorded in the Old Testament?

The most important events recorded in the Old Testament are the call of Abraham (c 2000 B. C.) the Exodus from Egypt (c 1350), the Conquest of Canaan, the reigns of David (1017-977 B. C.), and Solomon (977-937 B. C.), the revolt of the ten tribes (937 B. C.), the revolution led by Jehu (842 B. C.), the overthrow of the kingdom of Israel (721 B. C.), Josiah's reformation (621 B. C.), the destruction of Jerusalem (586 B. C.), the first return from exile (538 B. C.), the temple rebuilt (520-516 B. C.), Nehemiah's governorship (445-432 B. C.), and Ezra's reforms (397?).

31. What are some of the more important portions of the Old Testament?

The Old Testament contains some of the grandest literature and some of the most impressive religious writings known. Among these are the Hymn of Creation (Gen. 1), the Ten Commandments, the heart of the Mosaic legislation (Ex. 20:1-17), the Song of the Sea (Ex. 15) and the Song and Blessing of Moses (Deut. 32, 33), the Song of Deborah (Jud. 5), and David's Lament for Saul and Jonathan (2 Sam. 1). The Book of Job is the greatest poem in all literature.

32. What are some of the most notable psalms?

Among the Psalms may be noted the Two Ways (1), the Nature Psalm (8), David's War Song (18, see also 2 Sam. 22), God's Works and Word (19), the Shepherd Psalm (23), the Missionary Psalm (67), the Royal Psalm (72), the House of God (84), the Hymn of Eternities (90), the Divine Refuge (91), Thanksgiving (103), the Messianic Psalm (110), the Traveler's Psalm (121), the Divine Searcher (139).

33. What are some of the more important prophetic passages?

In the prophetic books are found many priceless utterances, such as the great Messianic promise; the Child Wonderful (Isa. 9 1-7); the shoot from Jesse's stock (Isa. 11:1-10); the highway of holiness (Isa. 35); the heralds of restoration (Isa. 40); the servant's quiet work (Isa. 42:1-4); the Servant's Success (Isa. 52:13—53:12); the great invitation (Isa. 55); the Messianic programme (Isa. 61); the new covenant (Jer. 31:31-34); the ruler from Bethlehem (Mic. 5:2), etc.

(To be continued.)

"Nothing affects our happiness more closely than a right mental attitude toward circumstances, for they surround us continually and touch us on every hand at every moment."

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thousand words and should be in our office one
week previous to date of paper in which they are
to appear. News letters should be condensed as
much as possible. News items are solicited and
should be sent in promptly.**NOTES AND
PERSONALS**Findlay, O., will be blessed with the
sessions of the State S. S. convention,
June 3.The wife of Elder H. Bolton, of
Findlay, O., recently had a light attack
of paralysis, but is now convalescing.W. G. Walker, Lexington, Ky., re-
ports a splendid meeting at Mount
Carmel, 33 additions in six days, 24
baptisms.F. M. Rogers reports work moving
nicely at Pittsfield, Ill. This is an im-
portant town and has a splendid
church.Children's day exercises were ob-
served at Gillespie, Ill., on May 25th.
The apportionment almost doubled. J.
G. M. Luttenberger, minister.J. M. Haughey of Mason City, Ill.,
has been doing some splendid work in
the regions round about. At his last
appointment at Quiver Chapel he bap-
tized three ladies.Three confessions at North Park
Church, Indianapolis, where Austin
Hunter ministers. Seven added since
April and congregations constantly in-
creasing in attendance.A second Church of Christ has been
organized of thirty-four charter mem-bers in South Findlay, O., christened
the Central Church of Christ, with
Elder J. T. H. Stewart minister.I. J. Cahill is a popular lecturer as
well as preacher. Among his popular
lectures are "Peter's Wife's Mother,"
"The Short Cut, or the Longest Way
Round Is the Shortest Way Home."The meeting at Princeton, Mo., con-
ducted by J. E. Davis, assisted by E.
W. Kerr, resulted in 12 additions. The
church is rejoicing and happy, and
Bro. Davis is doing excellent work.If you have not sent your children's
day offering to F. M. Rains, cor-
responding secretary, Cincinnati, O., at-
tend to it at once. The Sunday schools
are expected to give \$50,000 this year.Lawrence J. Wright, general evan-
gelist, has been laid up with abscess
on his jaw, but expects to be in the
field again by next week. His tract,
"Are We a Denomination?" is having
large sale.Owen Livengood's report to May 21
is short, as he states three of the
papers did not reach him. The in-
complete report is as follows: Bap-
tisms, 916; from the denominations,
32; total, 948; dedications, 2.Four confessions at Sweetwater, Ill.
Over \$90 given for mission work. W.
L. Ennefer is on his fourth year as
minister. Bro. Ennefer has his fifth
Sundays for meeting. He can hold
a meeting to begin June 23 or 24.Owen Livengood's report for week
ending May 28th is as follows: Bap-
tisms, 669; from M. E., 14; unclassi-
fied, 12; total, 695. Dedications, 7.
Again the dedications are more num-
erous in proportion than additions.J. R. Mowry is doing splendid work
at Morgan Valley, Ia. Seven baptisms
at a recent Sunday evening service.
He has recently taken charge of the
work at Morgan Valley. Every depart-
ment of church work doing well.The church at Clarksville, Iowa,
presented their pastor, A. R. Adams,
and his wife, a number of beautiful
and costly articles recently. Also a
purse of \$25.00. The Ladies' Aid has
purchased a silver communion set.The editor spent Sunday, May 22d,
in Springfield and preached morning
and evening for the Central Church.
He reports an enjoyable trip to the
Capitol City, and the work at both
Central and West Side churches in ex-
cellent condition.The Foreign Society is making an
earnest call for \$20,000 with which to
found a Bible College in Tokio, Japan.
Already about \$17,000 has been re-
ceived for this special purpose. It will
certainly take only a short time to
secure the additional \$3,000.The June number of the Missionary
Intelligencer is before us, brim full of
real missionary intelligence. A copy
of it should be in the hands of everyearnest disciple. It's a little school-
master on missions and should be re-
ligiously read by every Christian
home.S. R. Hawkins writes: The congrega-
tion at Plantersville (Ala.) was
happily surprised on the morning of
the fourth Lord's day in May by the
presentation of a new bell. Brother
Newton Barnes, who is a member of
the congregation, was the generous
giver.Bethany College Bulletin, with an-
nouncement of Summer School and
Bethany College Assembly is on our
table. It presents attractive features
both as to summer school and as to the
assembly. The best lecturers and
preachers among us are among the in-
structors and entertainers.W. D. Bartle, Milroy, Indiana, re-
ports the death of Isaac Inlow, which
occurred at Manila, Ind., May 28th.
Bro. Inlow had been a member of the
Christian church for sixty years. The
funeral was conducted by Bro. Bartle
in the presence of a large assembly of
friends and neighbors.**SUMMER COMFORT.****Get Ready for Warm Weather.**By a complete change in breakfast,
at this time of the year, one can put
the body right to go through the sum-
mer comfortably.Leave off meat, potatoes and heavy
body heating foods, and use the food
that will nourish the body and give
reserve force to the brain and ner-
vous system.A most appetizing and healthful
breakfast can be made on Grape-Nuts
and cream, some fruit and perhaps
two soft boiled eggs—this meal will
furnish full strength and nourishment
up to the next and has a remarkable
effect on the body during hot weather.
Remember the cells of the body you
are now building will last you into
summer, so be sure and build the kind
that tend to keep a cool body and level
head.One pound of Grape-Nuts has more
nourishment—that the system will ab-
sorb—than ten pounds of meat, with-
out any of the internal heat of meat
that a person wishes to avoid during
the warm season; its rich, nutty flav-
or added to the delicate sweet of the
grape sugar makes a dish pleasing to
the most critical taste.You receive Grape-Nuts from the
grocer ready to serve, as it has been
thoroughly cooked at the factory by
food experts, and this saves heat from
cooking and time and exertion neces-
sary in preparing ordinary food.A change from the old breakfast to
one like this will refresh and invigor-
ate the system in a surprising man-
ner and permit you to enjoy the pleas-
ures of summer in a cool, comfortable
fashion when your neighbors, differ-
ently fed, will be "hot."

The Annuity Fund of the Foreign Society grows apace. Last week \$2,000 was added to this fund. The society has received 108 gifts, amounting to about \$140,000. It is hoped this special fund will grow to at least \$150,000 before September 30th, when the books close for the current missionary year.

Ben. N. Mitchell's work was of short duration at Joliet, but full of interest—eleven additions, nine by confession and baptism, and a Y. P. S. C. E. organized. He started last Monday for Liverpool, England, whither he goes to take charge of the church in that city. His address will be 247 Edge Lane, Liverpool.

J. M. Lowe reports that the splendid church house at Boulder, Colorado, came near being destroyed by fire. Considerable damage was done before the fire was placed under control. The church has accepted invitations to worship with Congregational people in morning and Presbyterians in evening while house is undergoing repairs.

Send to F. M. Rains, cor. sec., box 884, Cincinnati, O., who will at once return a proper receipt. Be careful to give name of local Sunday school when from different postoffice. Send by postoffice order, express order, bank draft, or registered letter. State whether offering is from an individual, church, Sunday school or Endeavor society.

The following is taken from Cynthia, Ky., paper: "Dr. J. J. Haley of this city will preach the baccalaureate sermon to the senior class at Kentucky University at the Central Christian Church, Lexington, on Sunday evening, June 8th. Rev. Haley is one of the most prominent divines in the Christian Church and his services are in great demand in all parts of the country."

Geo. Rader has been appointed general representative of the National Benevolent Association for the State of Nebraska, and W. G. McColley for Southern Illinois and Western Kentucky and Tennessee. Both these brethren are very highly commended to us and will greatly assist the churches fraternally receiving them into helpful fellowship with this essential ministry. I wish to report, too, a gift of \$100 made to this cause by Bro. A. Pixley of Salem, Ill. Geo. A. Snively, secretary, 903 Aubert avenue, St. Louis.

At the prayer meetings of the West Side Church, Springfield, Ill., where J. E. Lynn is pastor, a series of book studies, "The Epistles of Paul," are being conducted. Daily Bible readings are assigned, so that the congregation reads the Epistles during the week, and at prayer-meeting, the pastor, or some one invited for the purpose, after a short devotional service, presents the teaching purpose of the

Epistle in a twenty-minute talk. Much interest has come of it and the prayer meeting room is taxed to its utmost.

J. E. Spiegel, Sandersville, Ga., writes: We had ten additions in our Tennille meeting. E. L. Shelnutt is a power in the pulpit. I begin the Cedar Plains, Alabama, meeting the first Sunday in August.

Our venerable B. F. Manire, writing from Amory, Miss., says: I am in a meeting at this place with R. E. McCorkle of Jasper, Alabama, who ministers to the church monthly, and is doing a good work. In an old log schoolhouse about two miles from this place I began to preach 49 years and three months ago. I taught school for some time in this vicinity, and my pupils and their children constitute a large part of my audience. I am having a royal time, and praying for a good meeting.

Ye office editor has all kinds of experiences practicing with this Chicago weather. For several days the wind persisted in blowing from the south. The mercury kept climbing and climbing until it was about to climb out into the free and open air above the 100 mark. People were getting scared, preachers were arranging to close up. Too hot to fight his Satanic Majesty unless we can control the thermometer. Weather must come according to order or else the preachers don blue overalls and take to the woods. But all of a sudden old Lake Michigan became stirred to its depths and began to toss and roll, and overcoats are in great demand. Ere these lines reach our readers a change may have come that will render life a burden even in summer clothes. But such is Chicago!

ALABAMA MISSIONS RECEIPTS.

The treasury is just about dry, and I wish to make the strongest appeal that I can for those who have pledged to send in their pledges, as the next three months are going to be the hardest to bridge over. The following money has been received since last report: Mrs. S. S. Pittman, 50 cents; Miss Bertha Bowen, \$2; Mrs. N. J. Robertson, \$1; Miss Ethel Skipper, \$1; S. P. Spiegel (from the field in March) \$6.77; Fairhope church, \$15; total, \$26.27.

Dr. Anderson, our state president, is still in Atlanta in hospital. We hope to have him back by July 1st. Have just closed a good meeting. Bro. Shelnutt ("Rastus") did the preaching and he is a good one.

E. E. Linthicum,
Treas., Anniston, Ala.

IMPORTANT ANNOUNCEMENT.

We hereby give notice that we have withdrawn our commendation of the methods and management of "The Bethany Beach Improvement Company."

We have delayed this action many weeks endeavoring to get the said company to co-operate with us in a plan for the improvement of the place.

J. G. Thompson,
J. A. Hopkins,
J. A. Scott,
W. J. Wright,

Evangelist for A. C. M. S.
F. D. Power,

Committee of The Christian Missionary Society of Md., Del. and D. C.
Washington, D. C., May 22, 1902.

Notes.

Thursday, June 5, the regular quarterly rally of the Cook County C. W. B. Ms. will be held at the Jackson Boulevard church. In the evening the Endeavorers will hold their regular gathering, at which time the following program will be rendered:

6:30-7:30—Supper served by the Home Society.

7:30-7:45—A time to get acquainted.

7:45-7:55—Song service, Mr. M. O. Narramore.

7:55-8—Greeting, Rev. Roland A. Nichols.

8-8:10—Devotional exercises, Rev. George A. Ragan.

8:10-8:25—"A Helpful Leader," Mr. Sidney B. Pinney.

8:25-8:30—Vocal solo, "Divine Redeemer," Miss Grace I. Johnson.

8:30-8:35—Collection, announcements, roll call.

8:35-9:20—"The Christian as a Citizen," Rev. James W. Fifield.

9:20—Mizpah.

THREE DAYS,

Then Postum Saved Him.

It makes rather solid friends of people when they discover a liquid food that will save life in extreme cases of need.

Speaking of Postum Food Coffee, a lady in Toledo, O., says, "For over five years now I have used Postum Coffee entirely in place of the ordinary coffee or tea."

"I used to have stomach trouble and every time I drank a cup of ordinary coffee suffered the greatest distress. My troubles left when I left off coffee and began using Postum."

"The most severe test I know of was when my husband was down with gastric typhoid fever. His stomach would retain nothing; we tried milk and various other drinks. Everything we put into his stomach would come up in less than three minutes. After the third day of this kind of work I concluded to give him some Postum Coffee. He drank it and relished it and retained it, and for four weeks he lived on Postum and nothing else to speak of. You can depend upon it that Postum gained some good friends, for husband would have died if it had not been for the nourishment afforded by Postum Coffee." Name given by Postum Co., Battle Creek, Mich.

CHICAGO DEPARTMENT

Douglas Park.

The Ladies' Aid Society are doing much toward the beautifying and improving of the interior of our house of worship.

They have recently purchased new curtains for the baptistry and a fine new carpet for the rostrum.

We are having many of our windows broken by mischievous boys in the neighborhood. This nuisance has been one so serious as to necessitate a special meeting of the official board to cope with the matter.

Our Sunday school and mid-week prayer meeting are both in a very flourishing condition, but our C. E. Society is not doing as well as it might.

Our Children's Day exercises were held on Sunday night in place of the regular preaching service, and were well received by a large audience.

Englewood.

A special musical program which was well rendered and appreciated by a large audience Sunday evening marked the close of the season for our choir. The vacation will continue through the months of June, July and August, during which time the music will be furnished by quartets, also choruses from the Bible school. The annual picnic of the church choir was held on wooded island in Jackson Park on Friday (Decoration Day). An ideal day, a large crowd and an enjoyable occasion.

Next Sunday our Bible school will observe Children's Day, the services to commence about 11 o'clock immediately following communion services. We expect a large attendance and a good collection, as well as an instructive and interesting time.

Carrie and Minnie Moore, daughters of Brother J. W. Moore, made the good confession Sunday morning and were baptized Sunday evening; also Sidney Calkins and Lillian Jones, who had previously made the good confession.

The following persons were installed as officers of the Christian Endeavor Society to serve during the ensuing year: Ormsby Pettit, president; Carrie Hedrick, vice president; Charles Adams, secretary, and Mabel Teed, treasurer.

Bro. Kindred returned on Friday from Tamarora, Ill., at which place he has been holding a meeting during the past two weeks, returning to preach for us on Sunday. He reports nine sermons preached with thirteen additions, six on the last night. Several persons said they would unite with the church at an early date. Bro. Kindred's sermons created a great

deal of interest in the little town and also stirred up a brother preacher of the denominations, who came to the meeting and publicly challenged Bro. Kindred's statement, but to the inglorious defeat of the challenger. The service performed by Bro. Kindred at Tamarora should be placed to the credit of the Englewood church as missionary work.

The reference to our Anti-Cigarette League in recent notes did not make it clear that we have a Girls' Auxiliary also, but we have, and a good one.

"Englewood Church Notes," which have been prepared during the past weeks by one and another of our members, will still be contributed on the same plan. Bro. Keeler, however, who inaugurated the "plan," discontinuing. O. S.

Garfield Boulevard.

We had a splendid service Sunday morning. Three confessed their faith in Christ. The evening was given over to the Children's Day exercises. A splendid program was rendered. The offering was \$8.48.

Jackson Boulevard.

Arrangements have been completed whereby Bro. Grant Spear of Hicksville, Ohio, is to be with us during the months of July and August as co-pastor of Bro. Nichols. We are to hold our tent meeting during those months and Bro. Spear will do the preaching. Should the co-pastorate prove mutually beneficial it will be made permanent.

On Sunday morning, May 25, the memorial service was attended by a number of the members of the G. A. R. and the Relief Corps. C. C. Brown made an address, followed by one of our pastor's splendid talks. At the evening service Bro. and Sister Arnold of the Ninth Street church, Washington, D. C., came to stand with us.

The Odd Fellows enjoyed so much their last service with us that they have asked permission to attend again in a body on Sunday night, June 15, which is their memorial Sunday, and on this date we will again have a service for the Odd Fellows of the neighboring lodges.

The Ladies' Aid Society held a rummage sale last week. The net profits were \$140.

The Sunday services were unusually helpful. The Sunday morning sermon on the subject, "Not to be ministered unto, but to minister," was one which was full of helpful thoughts for our guidance during the coming week.

Metropolitan Church.

Sunday was another great day with the Metropolitan church. Children's day was observed in the Sunday school and there were 322 present. The Sunday school, led by Geo. G. Walker, superintendent, had charge of the morning service, and an excellent program was rendered. Bro. Scoville

gave the invitation at the close of this and three were baptized and one received by letter. The offering for missions given by the Sunday school was \$41.65. The foreign offering given in March by the church was \$40.

The building fund concert given by the two glee clubs of the church—the Wenona Glee Club and the Metropolitan Male Chorus—Friday night was a great success. Brother J. E. Davison organized and has directed these two clubs very successfully, as the splendid concert proved. Prof. De Los Smith of Indianapolis, who has been associated with Bro. Scoville as his singer, has been called to take charge of the music of the Metropolitan church. He arrived Friday, coming from a very successful meeting at Atlanta, Ga., where he assisted Evangelist J. V. Coombs. Mr. Smith is a singer of national reputation and was with Bro. Scoville in the great Des Moines meetings, where 1,114 were added. There were two confessions and one by letter at our night service Sunday. Bro. Helms of Dallas, Texas, was present and sang a sweet gospel solo. Look out for great growth in our Sunday school under our two noble generals, Paul R. Harris and Chas. E. Spencer.

Monroe Street.

George W. Muckley spoke on the extension work at this church one week ago.

A movement has been started in the federation composed of about a dozen churches in our district to hold a union service in either one or two sections on Sunday evening during July and August instead of the individual service.

The audiences recently have been well up to the standard and the Sunday school continues to grow in interest.

North Side.

Our Sunday school will observe Children's Day next Sunday at 10:30 a. m.

Bro. Elias A. Long, so well and favorably known among the Disciples, and who writes the Sunday school lesson for the Christian Century each week, having taken up his residence on the North Side, took membership with us Lord's day. He came to us from the Jackson Boulevard Church of Christ, where he was an esteemed elder.

Mr. W. Thurston Gibbs, Christian Endeavor missionary at Dunning, and superintendent Quiet Hour Chicago C. E. Union, will speak to our Endeavors and church Sunday evening at 7:30.

For Sleeplessness

Take Horsford's Acid Phosphate. Dr. Patrick Booth, Oxford, N. C., says: "It acts admirably in insomnia, especially of old people and convalescents."

Correspondence

THE OHIO JUBILEE CONVENTION.

I. J. Cahill.

The Jubilee Convention of Ohio Disciples, with its wealth of recounted history, is now history itself. And right glorious history it is. In the first place it was the largest convention ever held in the state. Its addresses were not the best ever given in state conventions—but they did not need to be that to rise to high rank. Your scribe was kept from the first sessions of the convention, but the reception on Monday afternoon was a delightful occasion and was largely attended. The program was provided by the C. W. B. M. and the Foreign Society. A. McLean presided with his usual felicitous power.

The address of Mrs. Anna Atwater, president of the C. W. B. M., was a notable one. The work of the ladies has been most prosperous during the year. The full \$5,000 for the new Ohio mission in the Hampur district in India was raised and \$200 to spare. The surplus will be used in equipment for the workers. Mr. and Mrs. E. C. Davis will sail for that field in September.

In the program of the O. C. M. S., President Justin N. Breen gave a valuable address on "Ohio's Contribution to Our Brotherhood." The historical address by C. C. Smith was exhaustive, valuable and full of interest. Bro. Smith infuses so much of vital interest into every subject he treats that even a historical address by him warms all hearts and holds attention rapt.

The total income of the society was \$13,332. The contributions of the churches were \$2,000 larger than last year. The work done during the year by the 43 workers employed included 1,500 days' work and 3,300 sermons preached. There were 1,150 people added to the churches by the state workers, 59 churches assisted and two new churches organized.

Ohio Disciples gave to all our boards a grand total of \$105,000.

NOTES.

Eight hundred delegates were present.

Columbus played hostess very graciously.

The pioneers were much in evidence and were given special honors.

The address of E. L. Powell on "Liberty in Christ" was a masterly one, and brought the convention to a fitting close.

A. B. Philpott conducted devotional Bible studies to the edification of all the saints.

J. H. Lockwood has preached for a single congregation for over forty years.

The next convention goes to Lima.

The feature of self-entertainment by delegates was adopted for future conventions.

The board of the C. W. B. M. granted to Mary Lyons a vacation, the first she has had in ten years of arduous toil as organizer and secretary. She is also re-elected to the office of secretary.

Mrs. Anna Atwater was elected president of the C. W. B. M.

J. G. Slayter of Akron was elected president of the O. C. M. S., and S. H. Bartlett was, of course, re-elected corresponding secretary.

President E. V. Zollars, late of Hiram College, was missed from the counsels of the convention. He has wrought ably for the welfare of church and college during his fourteen years of labor for Hiram. Few men among us have been as useful as he. The prayers of the faithful will be that his labors may be as signally blessed in Texas as in Ohio, and that when his work for Texas Christian University shall be finished the cause of both church and college in Texas shall have been forwarded by mighty strides.

There were present three ex-secretaries of the O. C. M. S. The tribute so beautifully and deservedly paid to Robert Moffett in the historical address of C. C. Smith was called forth by the formative influence exerted by Bro. Moffett through nineteen years of severe and faithful toil. His wisdom and farsightedness did much to bring about the present state of efficiency. Alanson Wilcox deserves also great credit for his services in the same capacity. His genial spirit, his versatility, his watchfulness over details all contributed to his success. His unvarying helpfulness to young ministers and his watchfulness of their interests were traits that were seen of angels more than of men.

The administration of S. H. Bartlett has been marked by aggressiveness, and has been crowned with success. He has inspired the creation of a literature of state missions better than any before existing in the brotherhood and used as a model by other states.

All in all, it was a great convention. It will not have been in vain if it inspires Ohio Disciples to do the yet very much greater things of which they are capable.

Dayton.

NEBRASKA SECRETARY'S LETTER.

The congregation that met at Centerville school house has ceased to meet.

L. C. Harris of Blue Hill has taken himself a wife. He reports one reclaimed at B. H.

The dedication of the new house at Harvard was a great success. More money raised than was called for. They are holding a union meeting now.

A. G. Smith, pastor at Ansley, visited Litchfield recently and found eight or ten families of our people.

DO YOU GET UP WITH A LAME BACK?

Kidney Trouble Makes You Miserable.

Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing lame back, kidney, bladder, uric acid troubles and Bright's Disease, which is the worst form of kidney trouble.

Dr. Kilmer's Swamp-Root is not recommended for everything but if you have kidney, liver or bladder trouble it will be found just the remedy you need. It has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief and has proved so successful in every case that a special arrangement has been made by which all readers of this paper who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and send your address to Dr. Kilmer & Co., Birmingham, N. Y. The regular fifty cent and one dollar sizes are sold by all good druggists.



H. G. Wilkinson reports one baptism at Beaver Crossing. They are in a union meeting with local preachers at this time.

O. A. Swartwood has been called to the Valparaiso pastorate vacated by W. L. Harris.

In view of the much circulated statements that we are more given to preaching union than to practicing union, I beg to call attention to the fact that Nebraska preachers are joining in union meetings generously and whenever they get an invitation. I have yet to hear of a single case of refusal. Yet in not a single instance do I recall has an evangelist of our people been asked to conduct the meeting. The usual method is for the denominations to get together and pick the man and then, if at all, the Christian preacher is invited to join them in a union effort. Have we no evangelists that are as effective as those among the denominations? May the Good Father pity us if we have not! The meeting is held with all the accompanying performances of "getting religion," as is usual to such. And yet our preachers have labored on, patiently striving to do something to direct honest inquirers to Christ only. Witnessing the butchery of the Word, feeling that they in some measure are responsible therefor. "Becoming all things to all men, that by some means they may save some." Then when they

get done with it all how comforting to read some lofty essay from some talented brother informing him what a bigoted class they belong to.

Brethren of the state who have newspaper reports of the trouble at Wymore, will do themselves a kindness to refrain from judgment until the facts are ascertained. I have good reason to know that our brother is more sinned against than sinning.

Leander Lane preached for the So. Omaha church on the 18th.

W. T. Hilton has been at Geneva a couple of Lord's days recently, and the work there is trying to revive itself.

And don't forget that we must have that state apportionment. Get it before the last of June if possible, but get it any way and send it in.

Ulysses, Neb. W. A. Baldwin.

BALTIMORE LETTER.

James O. Shelburne is in a meeting with W. C. Hoyer at Beaver Creek, Md. This is a delightful field and Bro. Hoyer has been pastor there close on to twenty years. They are now talking of building a handsome church edifice and expect to begin the work very soon. The site for the new building is one of the most beautiful in this whole state, which is so famous in the picturesque. Bro. Shelburne's work in this city is likewise advancing to the pleasure of all. The new building is now about twelve feet above ground and its massive stone walls look as though they were set there to wear out a thousand years.

Harlem Avenue church has suffered in the loss of one of its foremost men, N. L. Ireland, who has fallen asleep in Jesus. For many years he was elder of the church and was a man of sterling character and his death is felt as a loss to the disciples throughout the city. The Sunday following there were thirty-one confessions at Harlem Avenue church in a memorial service held to his memory.

The Christian Tribune Home for Working Girls of this city has received notice of its first legacy by the will of Mrs. Sallie D. Singles, who lived near Newark, Del., and this will add to our receipts on the purchase of our ground rent.

Twenty-fifth Street church and Fulton Avenue have both had additions recently. Bro. Payne baptized two last Sunday night. There were five additions at Calhoun Street church Sunday, and the large audiences indicate an interest that we hope will mean many more added to the saved.

J. K. P. Dickson of California has located with the Rappahannock church in Essex county, Va., and he and the people seem to be pleased with the new alliance.

The church at Hampton, Va., has been greatly blessed in the revival recently held there, when the number of additions reached over seventy. They are now preparing to entertain

the Tidewater convention, which will be held there August 7-9.

C. C. Jones writes that his work is growing at Snow Hill, Md. We recently had a pleasant visit from him. We expect to hold our tent meeting in Howard county this summer and will soon announce the dates.

Peter Ainslie.

THE INDIANA STATE MEETING.

The joint convention of the I. C. M. A. and the I. C. M. S. was held with the Central church, Terre Haute, May 12-15, and was one of the best meetings which has been held in the state in recent years. The attendance was very good considering the location, and the program was one of rare merit throughout. Nearly all of those assigned places were present and performed their parts with credit both to themselves and the causes which they represented. There was considerable disappointment over the fact of Brother Joseph Franklin's absence, which was occasioned by his physical weakness. His genial presence in our state meetings has been a source of pleasure and profit to us all, and we missed him greatly, especially as he was to have presided over the sessions of the I. C. M. A. Brother J. W. Conner was selected to preside in his stead, and did so with grace and dignity.

On the afternoon of the first day the convention listened to an address of welcome by Brother L. E. Sellers, and a response by Brother David Frances, both of which were hearty and cordial. The secretary also presented a report which embodied a brief history of the association.

The evenings of the convention were devoted to the various missionary interests of the brotherhood. Prof. S. M. Jefferson spoke Monday evening on "The Paramount Importance of State Missions," and Tuesday evening Field Secretary, T. J. Legg, presented an address which embodied a report of the year's work in this state. W. W. Sniff also delivered an able address at this session on "The New Chivalry." The second day was replete with good things. At the opening of the morning session, C. R. Hudson presented a brief devotional Bible study based upon the second chapter of Ephesians. It was expository, devotional and admirably suited to introduce the day's program. B. F. Dalley presented an address replete with timely suggestions on "The Making of Sermons," and J. H. McNeill led an open parliament on "The Plea of the Current Reformation, What Is It?" This proved to be one of the most interesting features of the convention. A large number of ministers present stated in three minute speeches what they understood the "Plea" to be. Nearly everyone emphasized the following three points: First, Unity; second, Restoration; third, Evangelization. An important distinction was made between what may be termed our plea,

DO THE RIGHT THING

at the right time. For all who suffer from Indigestion, Dyspepsia and Flatulence; for all who are tortured and sickened by constipation; for all who have weak or diseased kidneys, inflammation of the bladder or enlargement of prostate gland, the right thing is to write immediately for a free bottle of Vernal Saw Palmetto Berry Wine. It will be sent postpaid by return mail. The right time to do so is by the first mail after you read this. Any reader of The Christian Century may have a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid in writing to Vernal Remedy Company, Buffalo, N. Y. It cures Catarrh, Indigestion, Flatulence, Constipation, weakness and disease of the kidneys and Inflammation of the Bladder. Only one small dose a day does the work quickly, thoroughly and permanently. Perfect health and vigor is soon established by a little of this wonderful curative medicine.

Write for free bottle and prove for yourself, without expense to you, the value of Vernal Saw Palmetto Berry Wine for the cure of your ailments.

required emphasis to be placed upon Apostolic ideals, upon the supremacy of Christ as head over all the church, upon New Testament Evangelism, etc. The leader closed the parliament with a very admirable summary of what had been said, and some timely suggestions regarding our attitude toward present day problems.

At 11 o'clock Prof. W. J. Lhaman delivered the first of a series of five lectures on "The Earliest Church." They were all scholarly productions and proved of great interest to all present. It is to be regretted that the time did not permit a fuller interchange of opinions by means of questions and answers at the close of each lecture, but the program was too crowded for such an exercise. The devotional Bible study at the opening of the afternoon session was conducted by Dean Jabez Hall. The name of this scholarly brother is a sufficient assurance that the address was helpful and inspiring. Addresses were presented by C. C. Rowlinson and M. W. Horkins, both of which were of high character.

On Wednesday afternoon the program was given over to the considera-



HARVEST FOR AGENTS
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tion of the various missionary interests. A. B. Philpott, G. B. Ranshaw, A. McLean, A. L. Orcutt and G. W. Muckley were the speakers. On the forenoon of Thursday, the last session of the convention was held and in some respects it was the best. T. A. Reynolds spoke on Sunday school work and Geo. L. Snively presented the work of the National Benevolent Association. Both of these addresses were able and eloquent. The convention closed with an address by Prof. Lhaman on "The Doctrine of Christian Unity in the Corinthian Letters."

Hereafter the meetings will be held separately, the Ministerial Association going to Bethany Park and the Missionary society to Greenfield next year.

There is a growing interest in state missions, and while the amount raised last year seems exceedingly meager in view of the strength of our churches, we confidently believe that the day is at hand when a feeling of loyalty to our State Missionary Society will inspire the churches to larger offerings for state work.

The church at Terre Haute with its zealous pastor, Brother L. E. Sellers made ample provision for the needs and comfort of all present. The convention was an excellent one in all respects, and the preachers who did not attend are losers thereby.

P. J. RICE.

MISSOURI BIBLE SCHOOL NOTES.

Remember it is a one and one-third fare and open rate to the Maryville Bible School Convention, so that you can buy your tickets right through to Maryville at the fare and a third and will not be bothered with a certificate.

Maryville is to entertain us on the "Harvard plan," giving us lodging and breakfast, while we pay for dinner and supper at twenty-five cents each.

The blank school report cards are now in your hands, see that they are filled out and sent in, filling as much of the card as you can, as we want to use the reports in our First Missouri Bible School Year Book and the items as you give them will go into the year book, otherwise, we may have to guess at many of the items and then you complain.

The home department work is taking hold as it should and we will have a fine increase in the number of schools with such work this year and want at least two hundred more next year. This office will gladly help in any way.

Judge David L. Caldwell was one of the true men of God, whose death at Bowling Green will be felt in all good work for years, though his name does not occur save in the Lamb's Book of Life. The entire community manifested their respect at the church and cemetery. "Blessed are the dead," dying in the Lord.

Replying to many inquiries, the day train on the Burlington gets into Maryville from the south and east at

11:30 in the morning and the evening train at 8:18. The Wabash morning train from south at 4:42 and the evening train at 6:35. But your ticket agent is the one to give you all information, you interviewing him in good time to have him instructed by time of your departure. Even the St. Louis agent last fall did not know of any reduced rates to Mexico, so that the delegates must see to such matters for themselves.

In twelve days our books must close and you will be asking that we date them back for you. Please see to it so that there need be no such dating, every minister and every superintendent seeing to it that their schools are with us in this good cause, and if you will, the results will do you good.

Write W. H. Hawkins, Maryville, if you are thinking of going, and of course you are, and have him assign you to one of the nice homes at Maryville in good time to save them worry and you any anxiety. "First come, first served."

New Florence has a lady superintendent and the school is making a good record for itself, as the reports will show, especially in the finance department of our work, while W. D. Endres is overseeing the work in general, taking quite a goodly list of subscriptions for one of our papers while I was there.

Montgomery City is not as it was in membership and finances, but the school has improved greatly since their great meeting under Brother Endres, while John W. Jacks would like to see and ought to see all the church membership with him in the work of his heart and hands and purse. He never neglects us and I do not think he ever will.

The programs were in the papers and in your hands last week, and it is considered one of the most practical yet given us by practical workers, and if you will come and join us in the discussion, you will find the time very profitably spent. We want all you have that's good and we'll do the same.

Will the county superintendent to whom the county blank reports have gone, kindly see that their reports are as complete as possible, as the report of each county will go into the year book under name of the superintendent.

H. F. DAVIS.

516 Holland Bldg., St. Louis.

MANY PEOPLE DIE

before their allotted time by taking no heed to nature's warnings. The body can be practically fortified against disease by taking an occasional dose of Dr. Peter's Blood Vitalizer, the old time-trying herb remedy. Not a drug store medicine. Particulars promptly supplied by addressing Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Ill.

2 Per Cent Dividend

25 PER CENT ADVANCE IN STOCK!

Gusher in May 27

BLUE GRASS OIL CO., BEAUMONT, TEXAS.

A SPLENDID OPPORTUNITY FOR INVESTMENT.

GUSHER!

The company's gusher on its Spindle Top land came in on May 27, and it is one of the finest wells in the field. Nothing better has come in, and it demonstrated a remarkable pressure.

DIVIDENDS!

The company has just announced that it will begin the payment of a dividend of 2 per cent monthly. This first dividend will be paid to all stockholders of record on June 10.

STOCK ADVANCES TO 10c A SHARE ON JUNE 10.

If you buy now you can secure it at 7½c a share and you will receive the dividend payable June 10.

\$15.00 buys 200 shares.

\$30.00 buys 400 shares.

\$45.00 buys 600 shares.

\$75.00 buys 1,000 shares.

Orders should be addressed to

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Beaumont, Texas.

PIANO Do You Want a Genuine Bargain in a Piano?

We have hundreds of Upright Pianos returned from renting by persons moving which must be disposed of at once as we cannot make room for them in our salesrooms. These pianos include Steinways, Knabes, Fischers, Starlings and other well known makes. Many of them cannot be distinguished from new, yet all are offered at a great discount from prices when new. Uprights as low as \$100. Very easy terms of payment to reliable persons. Freight would cost you about \$7. New large size mahogany pianos, with mandolin attachment, \$175, sent anywhere on easy payments. Write at once for complete list and full particulars. You can make a great saving by securing your piano from us. Every piano warranted exactly as represented. LYON & HEALY, 92 Adams St., Chicago. The World's Largest Music House.

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Special rate for old and new subscribers

ONE DOLLAR.

CHILDREN'S DAY.

In the twenty years since the establishment of Children's Day, the annual contributions have grown from \$750 to \$42,841, and the number of contributing Bible-schools from 198 to 3,216. The total amount contributed during these twenty years is \$415,921.

Large as this amount is, it would seem larger if, instead of cold figures, we could present a picture of the chapels that have been built, the hospitals that have been supported, the schools that have been conducted, the suffering that has been relieved, the heathen darkness that has given place to Christian light. But, however, measured, it is a great work. During the past year approximately one-fourth of the total receipts of the Foreign Society came through Children's Day.

But, valuable as is this contribution of over \$40,000, and important as is the Christian work done with this money, both are insignificant as compared with the educating influence of the Children's Day campaign upon the givers themselves. The matter of chief importance is not to get the baby's penny, however considerable the sum may be in the aggregate, but to implant an interest in missions, and to form the habit of missionary giving in those who will be the backbone of our churches in the next generation. You are commended to bring up your children in the nurture and admonition of the Lord, and that command can not be obeyed in its fullness without training the children to know and love and help in the work of extending the kingdom of God.

Twenty years from now, our Foreign Society ought to have an income of a million a year—and that as a minimum. Why not? It can be done if we have in our churches at that time half a million men and women who have been trained from childhood to systematic missionary giving.

Recognizing the value of such inspirational services as those which are customarily held by our Bible-schools on Children's Day, the first Lord's day in June, the observance of this day should be encouraged in all possible ways, making it a high day of missionary enthusiasm and unselfish joy for the children. Children's Day should, however, be considered as the culminating point in the school's missionary work for the year—and not as the whole work. It is possible to raise a good collection by a special service on one day of the year with a few weeks of preparation, but it is not possible in this way to accomplish the more important part of the work—development of the missionary spirit, the inculcation of the sense of personal responsibility, the establishment of the lasting habit of supporting all missionary enterprises.

There are two elements in the observance of Children's Day. First, in-

formation, interest and enthusiasm about missions; second, giving for missions. Steps ought to be taken to make both of these elements continuous through the year. Missionary information, in as interesting form as possible, ought to be given to the children from time to time both by the teachers and by the superintendents.

With regard to the second element, the collection, it is of equal importance to make this continuous through the year, in order that it may become habitual. A child can not form the habit of doing anything once a year. The period is too long. But a child can form the habit of doing a thing once a week. In a few individual schools and classes such plans are already in operation. In some schools a collection for missions is taken every Lord's Day. Other equally effective plans may be devised, but, whatever be the details of this plan, the emphasis should be laid upon these two points:

First: The value of missionary training and habit as greater than the value of the cash.

Second: Systematic, weekly giving for missionary purposes as both productive of larger collections and essential to the formation of those habits of generous giving upon which depends the spiritual health of the church at home as well as the triumphs of the cross among the heathen.

THE BIBLE SCHOOL NEEDS.

1. Recognition, something it does not often get in connection with the work of so many of our congregations, every department otherwise being recognized on the official board and in the official meetings of the congregations, but this right hand assistant of the church is quietly and determinedly ignored. All meetings of the congregation are announced, but who has one word as to time, place and efficiency of this good agency for Christ and human souls.

2. Recognition in the planning and building of our church houses. In the cities this is being done, but not in the rural districts or smaller villages, and the great bulk of our congregations are in such communities, and the Bible school forces must demand recognition of their work in the very building erected. The additional cost is but a trifle and in comparison with what the school does for the church and brotherhood is not to be considered at all. Better and more economical money was never spent than in a house so arranged as will enable the Bible school to do its work efficiently and more successfully. Every class in the house should have a separate room, and so arranged that all these might be easily thrown into one when so needed.

3. Needs recognition in the seating of the house, seeing to it that the seats are such as may be easily turned into a social circle, in which the teach-

er and pupils may be placed on the most fraternal and at home terms with one another. As it is the work is very much hindered often by putting teacher and pupils so far apart that anything like associations of pleasantness and ease are out of the question. This, too, can be without any additional cost.

4. The school needs recognition in the matter of room allowed it for good and efficient work. So many classes are so crowded together that pupils of one may touch the pupils of another, and under such circumstances good work, not to say efficient work, is impossible. The classes need room and in all secular work get it, but in this great work of the soul they must get along without it. Friends, you cannot afford to so ignore this happy agency for humanity.

5. In the matter of supplies, the schools must go begging often in order that we may do otherwise with the

CANCER AND TUMORS cured, no pain, no knife or plaster used, book describing cancer, with testimonials, free. J. C. McLaughlin, M. D., Junction Bldg., Kansas City, Mo.

RHEUMATISM...

Is quickly relieved and promptly cured by

Dr. Drummond's Lightning Remedies

The internal remedy is pleasant to take, acts immediately, does not disturb digestion, and is for rheumatism only in all its torturing forms. The external preparation restores stiff joints, drawn cords, and hardened muscles. If your druggist has not these remedies in stock do not take anything else. Send to the Drummond Medicine Co., New York, and the full treatment of two large bottles will be sent to your express address. Agents wanted.

**Self-Pronouncing COMMENTARY**

on International N. Y. Lessons for 1902, by Rev. F. E. Thomas. Contains all the lessons in self-pronouncing form, with right to the point HELP on each verse, also Official Prayer Meeting Topics of Young People's Societies for 1902, with Morro, Fismos and Bismarckton. Pocket size, 128 pgs. Red Morocco 25c. Interwoven Edition for Notes 40c; postpaid. Stamps taken. Agents wanted. GEORGE W. NOBLE, 275 Madison St. Chicago.

BELLS

Steel Alloy Church and School Bells. Send for catalogue. The C. S. BELL CO., Hillsboro, O.

funds. Cannot help even at home, as we are under promise to give so much to the minister and the brethren think we ought to buy the fuel and "listen to our tale of woe" while the school suffers for the things so essential to its good work. Even the minister must appeal to the school to take this or that membership in one cause or another, all because the children have it in their treasury and the stingy brethren have it not. See?

H. F. Davis.

BETHANY ASSEMBLY—1902.

The Bethany Assembly Encampment meetings for the season of 1902 will open on Friday, July 25, and close on Monday, Aug. 18. The managers are happy to announce that a program is being prepared that will contain all the best features of the early days of the assembly, together with many new and attractive ones.

The assembly lectures—always popular—will be restored. A Bible school for preachers, lasting ten days, will be one of the new features. Among the instructors will be D. R. Dungan of Christian University, Canton, Mo.; S. M. Jefferson, Kentucky University Bible School; A. B. Philput, lecturer on Homeletics, Butler Bible College; A. R. Benton, and others. Oliver W. Stewart, the great temperance orator of the United States, will preach a temperance sermon on Lord's day, July 27, and deliver the principal address on Temperance Day, July 28.

A long list of entertainments are on the program.

Half-fare has been secured on all lines of railroads in the Central Traffic Association. The hotel, cottages, etc., will be in the very best of order.

The Inter-Urban R. R. will be running its cars before the assembly opens. Next week we will publish the calendar.

Begin now to get ready to attend the assembly. Write us for any information you want with regard to the great meetings. Program will be published soon.

L. L. Carpenter, President.
Wabash, Ind.

CHARLOTTESVILLE, VA., LETTER.

Commencements are at hand. In the University of Virginia we are represented by four graduates, O. B. Sears and T. B. McCartney in the academic department, and L. C. Bell and M. O. Litz in law. All of these are good men. Bros. Sears and McCartney will receive Ph. D. Bro. McCartney will take M. A. also. Their theses have been accepted and are now published. Dr. McCartney goes to Kentucky University as professor of Greek. We congratulate the school. We think no better man could have been secured. Dr. Sears will remain in Charlottesville as teacher in Rawlings Institute, where he has done such excellent work the past season. He has had several excellent offers elsewhere, but pre-

ferred to remain here. His work is highly spoken of.

Brothers Bell and Litz rank high in their work. They have helped us much in our work and will be greatly missed. We shall also miss Dr. McCartney very much, for he has been a faithful worker in this church for four years. We are glad Bro. Sears is to remain with us. We did them all good speed.

We shall miss "our girls" from Rawlings Institute. They attend morning service and Sunday school. We are glad to have with us Bro. B. D. Chandler and family of Newport News. Bro. Chandler has bought a farm near Charlottesville and is now a regular attendant at our services. We now extend a cordial invitation to all Dis-

ciples who shall attend the School of Methods here, June 23 to August 1, to meet with us. Church corner First and Market streets. Leave car at Leterman's department store. Our Sunday school during the month has had the largest attendance in its history. Radford has a mission school of ninety members. Col. J. R. Miller is superintendent. Several good men are in demand in Virginia. Radford, Newport News and several churches in this district are all looking for pastors. P. B. Hall, an old Virginia boy, is at work in Tampa, Fla. He has many difficulties to surmount. He is a good man. The recent Bible chair lectures by Dr. Pattison were very pleasing and profitable.

Bernard P. Smith.

UNTOLD WEALTH

Marvelous have been the fortunes made as a result of small investments in California gold lands. Yet the prospects are even brighter for investors in the

Mt. Shasta Gold Mines Corporation Properties

TO INVESTORS we offer a limited amount of Treasury Stock at

25c per Share

Par value of \$1.00 fully paid and non-assessable. Mines are located in Shasta County, Cal., admittedly the richest Copper and Gold District in the World.

Near Famous Mines

We own over 1,000 acres, including more than half of the famous Bully Hill. Our property contains 25 large, rich veins. Our gold mines are near the Mountain Copper Co.'s mine, which paid \$3,000,000 last year. Our copper mines adjoin the rich Bully Hill mine of De La Mar, which produced in the same time \$2,500,000 from a 130-ton smelter.

SANFORD MAKEEVER, Fiscal Agt., Dept. 22, 84 Adams St., Chicago.

Ore Already Mined.

Our mine receipts now figure \$12,000 from 4,000 tons. One already mined is being turned into money at the new mill located on our gold land, while rich ore is being shipped from our copper properties pending completion of our smelter.

A Great Future.

No gold land ever opened up has given equal promise of safe and profitable investment. It is a rare opportunity which may yield a handsome income for the remainder of your days. Our proposition and property is open to strictest investigation. Write at once for full information, before the limit is reached.

A GOOD GAIN IN THE MAY OFFERING.

Comparative statement of receipts to the American Christian Missionary Society for the month of May:

	1901.	1902.	Gain.
Number churches contributing.....	936	1,045	109
Number C. E. S. contributing.....	16	16	..
Number S. S. contributing.....	20	33	13
Number L. A. S. contributing.....	5	4	1*
Number individuals contributing....	128	145	17
Number other and special contributors	5	12	7
Amount contributed by churches.....	\$13,586.92	\$16,840.55	\$ 3,253.63
Amount contributed by C. E. S.....	81.75	74.45	7.30*
Amount contributed by S. S.....	74.50	116.59	42.09
Amount contributed by L. A. S.....	24.00	16.75	7.25*
Amount contributed by individuals...	542.50	549.60	7.10
Amount of annuity.....	300.00	13,300.00	13,000.00
Amount of bequests.....	899.10	899.10
Amount of other and special.....	180.18	452.80	272.62

Total\$14,789.85 \$32,249.84 \$17,459.99

*Loss.

There are many churches yet to be heard from. Has your church sent in her offering? If not, please remit promptly to

Benjamin L. Smith, Cor. Sec.,
Y. M. C. A. Bldg., Cincinnati, Ohio.

32.62

A WORD FROM WAPELLO, IA.

Mrs. Clara H. Hazelrigg, with her singer, Miss Catharine Graves, both of Topeka, Kan., recently closed a short meeting with the church at Wapello, Iowa. There were 18 added, mostly by confession and baptism, and chiefly from the Sunday school, which gladdens our hearts and gives us hope for the future. Sister Hazelrigg has the distinction of being the only woman evangelist devoting all her time to preaching the gospel among the Churches of Christ in the United States. She has splendid fitness for her work. Physically perfect, with nerves under easy control, womanly, winsome in manner, she is ideally adapted to the work whereunto the Holy Spirit has called her. Once you have heard her you will have no doubt about her calling or her fitness for the unique position she occupies. The time is coming, and the heralds of hope speed the way, when women will do much of the work of evangelizing and teaching, for both of which they have special fitness. Sister Hazelrigg has rare gifts of public address as well as charming conversational powers and a most persuasive personality. She reminds me at once, and more and more, of Frances E. Willard, of blessed womanhood, of supreme devotion to the temperance work, and of fragrant memory.

Charles Blanchard.

FRANK NAOTARA OTSUKA, JAPANESE DISCIPLE OF CHRIST.

Many Chicago Disciples know Bro. Otsuka and have heard him lecture; many more should hear him before he closes his stay in our city. The visiting card that he hands to those forming his acquaintance reads: "Disciple of Christ, University of Chicago." The story of how he is succeeding in completing a course at this seat of learning is an interesting and inspiring one. Coming here without other resource than faith in God and a determination by his grace to perfect his education, he has literally "worked his way"—in more lines than one, and is now in the third and closing year of a three-years' course. He plans to sail for his native land early next year, to teach in one of the Japanese schools, and to combine with teaching the preaching of Christ's gospel to his countrymen. His bright ways and sunny disposition—for he seems "always rejoicing in the Lord," have won him numerous friends, and among these are many of the Englewood church membership. He gave, last Thursday evening, in our main room, a stereopticon lecture on "Japan," displaying nearly 100 views, an appreciative audience being both entertained and profited. The "silver offering" of the evening amounted to \$18.09, which, along with the individual subscriptions recently secured from a few of our members, makes a total of about \$50 which this church

is contributing towards our brother's school expenses. There could not well be a more strongly appealing foreign missionary object than this, and it will be a graceful thing for—say, the Endeavor Society of any of our churches in and about Chicago to arrange with Bro. Frank to give this lecture. Address him at the university.

W. P. Keeler.

Englewood, May 24, 1902.

Y. P. S. C. E., ATTENTION!

Great preparation: are being made to make the international convention of the Disciples of Christ, which is to be held in Omaha in October, the best and most largely attended convention that we have ever held.

The Omaha, South Omaha and Council Bluffs churches are working in unison for the success of this convention and from present indications we hope to entertain you royally when you come. We hope to secure for you the best pulpit orators that the land affords, also the best home entertainment to be found in the three cities.

We especially urge the Y. P. S. C. E. Societies to send large delegations. You can't afford to do otherwise. The enthusiasm acquired from mingling with so large a band of zealous Christians will enable you to do more effective work for Christ and the church.

Y. P. S. C. E. Committee,

By Edith Joseph.

106 S. 1st st., Council Bluffs, Ia.

REPORT OF COMMITTEE ON ILLINOIS ANTI-SALOON LEAGUE.

Your committee, appointed by the Chicago pastors of the several denominations now participating in the Illinois Anti-Saloon League movement, to represent them on its state board of directors and to have oversight of the work done in Chicago, report as follows:

We unqualifiedly indorse the local option bill proposed in the name of the League, and approve the plans and methods of its author, William H. Anderson, the state superintendent and general attorney, and commend him to the people of Chicago as a man of sound judgment and worthy of confidence.

We believe that the interests of the anti-saloon work in Chicago demand that the state superintendent should have a Chicago headquarters, and in order that this may be financially possible, and especially that the membership of the several churches of our respective denominations may have an opportunity to learn of this practical, thoroughly American movement, we earnestly recommend that Christian people contribute liberally to aid in promulgating this temperance gospel of self-help, and that the pulpits of all churches which are opposed to the saloon as an institution be freely and cordially opened to the superintendent and his accredited co-workers for a presentation of the work in accordance

with the plan of a regular annual Anti-Saloon Sunday.

We suggest that in addition to submitting this joint report to our respective preachers' meetings a copy of the same be furnished our denominational journals and the Chicago newspapers, with a request for publication.

All of which is respectfully submitted. May 26, 1902.

(Signed)

C. E. Mandeville, Chairman (Presiding Elder Chicago Northern District), representing the M. E. Preachers' Meeting of Chicago.

Kittredge Wheeler, Secretary (Pastor Fourth Baptist Church, Chicago), member of State Board from Baptist Church.

George H. Shorney (State President B. Y. P. U.), representing Baptist Ministers' Meeting of Chicago.

John H. Boyd (Pastor First Presbyterian Church, Evanston), representing Chicago Presbytery of the Presbyterian Church.

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New line via Council Bluffs, Fort Dodge, Waterloo, Dubuque and Rockford. Buffet-library-smoking-cars, sleeping cars, free reclining chair cars, dining cars. Send to the undersigned for a free copy of Pictures and Notes En-Route illustrating this new line as seen from the car window. Tickets of agents of I. C. R. R. and connecting lines.

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PIANO CASE ORGANS

which give the most enthusiastic satisfaction.

All our organs have all the latest and most modern improvements. The cases are models of neatness and beauty and are made of fine

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Our Piano Case Organ. 70 Adams St., LYON & HEALY, CHICAGO, ILL.

William Burgess (late Pastor Desplaines Congregational Church), representing Special Committee of Congregational Ministerial Union of Chicago.

Roland A. Nichols (Pastor Jackson Boulevard Church of Christ).

Robert L. Wilson (office editor Christian Century), representing Chicago Ministerial Association of the Christian Church.

A HEALTHY GAIN.

The gain in the offering for Home Missions for the third week is decidedly healthy and inspiring. The report shows that there has been a gain of \$2,096.20 in the general fund during the week ending May 24th. If we can gain only \$7,000 more over the receipts between now and the 13th of September, we will sweep over the \$100,000 line.

We plead with all our churches that have not yet taken the offering to assist us in the laudable effort to lift this Home Missionary Work to the \$100,000 mark.

In addition to the above gain, there has been \$2,000 received during the week on the Annuity Plan, making a total gain of \$4,096.20. This \$2,000 completes an annuity of \$5,000 from the estate of John Reed, of Worcester, Mass. This makes a total of \$11,500 that Brother Reed has given to the American Christian Missionary Society in the last five years. We have a John Reed Memorial Fund.

1901, 1902. Gain.

No. churches contributing..	271	309	38
No. C. E. S. contributing..	2	6	4
No. S. S. contributing.....	1	10	9
No. L. A. S. contributing..	1	1	1
No. individuals contribut-			
ing	18	21	3
No. other or special contrib-			
utors	1	1	
Am't contributed—			
By churches	\$3,578.00	\$5,638.54	\$2,060.54
By C. E. S.	13.00	28.15	15.15
By S. S.	3.00	26.97	23.97
By L. A. S.	1.75	1.75	
By individuals ..	61.00	92.35	31.35
Am't of annuity..	2,000.00	2,000.00	
Am't of other or			
special	36.56		*36.56
Total	\$3,691.56	\$7,787.76	\$4,096.20

*Loss.

Remit promptly to

Benjamin L. Smith,

Y. M. C. A. building, Cincinnati, O.

ILLINOIS FIFTH DISTRICT CONVENTION.

It was held at La Harpe, in Hancock county, May 26-28. It was in every way the best. More were there and enthusiastic than ever before.

D. E. Hughes, Monmouth, has been president four years and S. H. Zendt, Canton, secretary. The missionary service resulted in over 300 additions to the churches in the year. Four new churches were organized and two dead ones brought back to life. A more vigorous evangelism is to be prosecuted than last year. The two mission churches now supported by Illinois Bible schools, viz., Kewanee and Wyoming, will be helped with meetings by A. A. Wilson and Harold E. Monser as evangelists. G. B. Van

SUNDAY-SCHOOL SUPPLIES

Quarterly Helps.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

TERMS.

Single copy, per quarter, 5 cents.	
10 copies, per quarter, \$.30; per year, \$.75	
25 " " " .40; " " " 1.00	
50 " " " .75; " " " 3.00	

THE YOUTH'S QUARTERLY

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 21-2 cents each per quarter.

THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

TERMS.

Single copy, per quarter, \$.10; per year, \$.30	
10 copies, " .40; " " 1.25	
25 " " .90; " " 3.00	
50 " " 1.60; " " 6.00	
100 " " 3.00; " " 12.00	

THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons, Maps, etc.

TERMS.

Single copy, per quarter, \$.10; per year, \$.40	
10 copies, " .70; " " 2.50	
25 " " 1.60; " " 6.00	
50 " " 3.00; " " 10.50	
100 " " 5.50; " " 20.00	

BIBLE LESSON PICTURE ROLL.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. 13 leaves in a set. Price per Roll—one quarter—reduced to 75 cents.

CHRISTIAN PICTURE LESSON CARDS.

A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class. Price reduced to 21-2 cents per set.

Model Sunday-School Record.

A complete record of the Attendance of Officers, Teachers and Pupils, with column for Roll of Officers, Teachers, and column for recording Attendance or Absence, Collections by Classes, Total Enrollment, with Gain or Loss for the Quarter, List and Cost of Supplies, Treasurer's Receipt to Secretary, Weekly and Quarterly Report, etc., for one to twenty-eight classes, all for entire quarter, without turning a leaf. Each book contains blanks for two years' records. Cloth.....\$1.00

Model Sunday-School Treasurer's Book.

Arranged for the Systematic Recording of all Receipts and Expenditures. Blanks for Annual Reports, etc. Good for three years. Fine paper. Pocket size, cloth, 25 cents. Morocco.....\$.50

Model Sunday-School Class Book.

Arranged for Complete Record of Name, Residence, Date of Entering, Attendance, Contributions, etc. Good, for one year. Single copy, five cents. Per dozen.....\$.50

Standard Sunday-School Class Book.

Ruling and Printed Headings, and keeps One Month's Record without turning a leaf. Good for one year. Bound in marbled paper. Single copy, ten cents. Per dozen.....\$.75

Sunday-School Collection and Class Envelopes.

Cloth-lined, printed, and good for one year. Per dozen.....\$.50
Manila paper, printed, and good for one year. Per hundred, 35 cents. Per thousand.....\$.25

Model Superintendent's Roll or Pocket Record.

Containing an Alphabetical List of the Names and Addresses of all the Pupils connected with the School; also, List of Officers and Teachers, with Addresses, and blanks for recording some of the most important items from the Secretary's Weekly Reports. Cloth, 50 cents. Morocco....\$.75

THE CHRISTIAN CENTURY COMPANY

358 Dearborn Street,

Chicago, Ill.

Artsdall, Peoria, is president; G. W. Ford, Rushville, vice president; S. H. Zendt, Canton, secretary; G. W. Buckner, Macomb, and C. C. Spencer, Cuba, advisory members. The next convention will be held at Quincy.

Notes.

Sherman Hill, Carthage; W. W. Burks, Quincy; Thomas J. Shuey, Rock Island; A. D. Richards, Ferris, and Gilbert Jones, Lafayette, were among the newcomers in the state and

present at the convention.

The hospitality of La Harpe church was most cordial and everyone enjoyed it. Dinner and supper were served in the basement to all, thus affording opportunity for social intercourse.

Some of the papers were so good that requests were made for their publication.

Among the veterans of the cross present were N. E. Cory, Mt. Sterling; J. Carroll Stark, Hamilton, and J. C.

Reynolds, Macomb. These brethren are still young in heart and mind.

A. C. Roach.

Wyoming, May 30, '02.

BETHANY COLLEGE COMMENCEMENT.

The announcement for the 64th annual commencement program of Bethany College is as follows:

Baccalaureate sermon, Sunday, June 15th, R. W. Abberley, Columbus, O.

Entertainment by class of elocution, Monday, June 16th.

Field day, Tuesday, June 17th.

Neotrophian Literary Society entertainment, Tuesday evening, June 17th.

Class day, Wednesday, June 18th.

Commencement concert, Wednesday evening, June 18th.

Commencement exercises, Thursday, June 19th.

American Literary Institute entertainment, Thursday evening, June 19th.

The Board of Trustees will meet on Tuesday and Wednesday. The Alumni will meet Thursday afternoon.

The present session has been characterized by hope, hard work and practically faultless deportment.

The attendance grew continuously throughout the session under the active leadership of President Cramblet, till it passed the mark reached during the several sessions immediately preceding this one.

Because of the optimistic outlook for the summer term and for next session the approaching commencement is anticipated with unusual interest.

Phillip Johnson.

Bethany, W. Va.

Commencement of Preparatory, Commercial and Teachers' Departments, Hiram College, Saturday Evening, June 21.

Baccalaureate sermon by President E. V. Zollars, Sunday, June 22. Anniversary of Christian Associations, Sunday evening, June 22. Open sessions of literary societies, Monday evening, June 23. Commencement of the musical conservatory, Tuesday evening, June 24. Delphic Literary Society entertainment, Wednesday evening, June 25. Olive Branch Literary Society entertainment, Thursday evening, June 26. Annual meeting of Board of Trustees, Wednesday, June 25. Annual meeting of stockholders, Thursday, June 26. Commencement day, graduating exercises of senior class, Thursday.

EXCURSIONS TO BOSTON,

Via the Wabash Line.

The Wabash will sell tickets from Chicago to Boston and return, June 12, 13 and 14 at very low rates. Tickets will be good going via Niagara Falls and Hoosac Tunnel Route, via Montreal, or via New York and rail or boat lines. Final return limit July 31st. For rates, time cards and full information write F. A. Palmer, A. G. P. A., 97 Adams st., Chicago.

The New Song Book Now Ready

Gospel Songs No. 2

By PALMER HARTSOUGH and J. H. FILLMORE

Note This Description:—It is Evangelistic; especially adapted to aggressive work. It is new; "The Old, Old Story," retold in the most attractive musical settings. Singing Evangelists will find many new solo gems in "GOSPEL SONGS No. 2." Chorus conductors will appreciate the abundance of strong choruses. Sunday-schools will be delighted with the many beautiful, swinging melodies, so much enjoyed by the children. Before you buy new books see "GOSPEL SONGS No. 2."

Bound in cloth, 256 pages. Sample mailed for 30c. Your money returned if you return the book. The 100 price is \$25.00. Correspondence invited.

THE FILLMORE BROTHERS COMPANY

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40 Bible House, NEW YORK.

SUMMER WORK

PLEASANT,
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College Students
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Can secure employment during the vacation season. Salary and commission. Write to-day for Particulars.

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358 DEARBORN STREET, CHICAGO.

The DIVINITY SCHOOL of the UNIVERSITY OF CHICAGO

The First Term begins June 18, 1902
The Second Term, - July 26, 1902

Instruction will be given in the departments of Old Testament, New Testament, Systematic Theology, Church History, Homiletics, Public Speaking, Sociology, and comparative religion. Special Lectures will be given by Chancellor E. B. Andrews, President J. H. Barrows, Professors H. C. King of Oberlin, H. L. Stetson of Kalamazoo, W. D. McKenzie of Chicago Theological Seminary, G. B. Stevens of Yale, L. H. Jordan of Cambridge, England.

Special Circular will be sent on application to the Deans

New England CONSERVATORY OF MUSIC

Half a million dollars has been spent on our new building; nearly as much more on its equipment. The result is we have the finest institution in the world devoted to music, and our reputation for thorough teaching makes it second to none for creating individual results in music and elocution.

GEORGE W. CHADWICK, Director.

Year-book on request.

FRANK W. HALE,
General Manager,
Boston, Mass.



The Home

In Everything Give Thanks.

There was never a day so misty and gray
That the blue was not somewhere above it;
There is never a mountain top ever so bleak
That some little flower does not love it.

There was never a night so dreary and dark
That the stars were not somewhere shining;
There is never a cloud so heavy and black
That it has not a silver lining.

There is never a waiting time weary and long
That will not some time have an ending.
The most beautiful part of the landscape is where
The sunshine and shadows are blending.

Into every life some shadows will fall,
But heaven sends the sunshine of love;
Through the rifts in the clouds we may, if we will,
See the beautiful blue above.

Then let us give thanks, though the way be long
And the darkness be gathering fast;
For the turn in the road is a little way on
Where the home lights will greet us at last.

How Character is Ripened.

Not all Christian people bear loss, sorrow and sickness in a victorious way. Too often do we see men yielding to trouble, not growing more beautiful in soul, but losing their spiritual beauty in life's trials. This is not the way it should be, however. Our character should ripen in life's weather, whatever the weather may be. "Tribulation worketh patience." The object of life is to learn to live. We are at school here, and shall always be at school until we are dismissed from earth's classes to be promoted into heaven. It is a pity if we do not learn our lessons. It is a pity if we grow no gentler, no kindlier, no more thoughtful, no more unselfish, no more unworldly, as the years pass over us.—Christian Intelligencer.

In the Time of Testing.

"It is wonderful how much of our goodness is due to the lack of temptation," said a wise woman recently. "We plant our little virtues in some warm, soft soil, some atmosphere of comfort where they are sheltered from storm and stress, and they grow into hothouse luxuriance and beauty. We never doubt their vigor or genuineness until something deprives them of their shelter and leaves them where the blasts of trial beat upon them.

"I thought myself a strong, reasonable, self-controlled woman, just and tolerant toward others, sweet-tempered and unselfish. Oh, no, I never said so, of course, but that was the estimate of my friends, and I secretly accepted it. There was little trouble in living up

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to it in the dear home atmosphere of love and appreciation.

"But when a sudden change came to my life, when I was where half-veiled distrust took the place of the old, tender loyalty, where petty jealousies and clashing interests made themselves felt, and many things that had long been considered mine of right were called in question, then—ah, well! I discovered that there was a deal of bitterness, morbid weakness, anger and selfishness in my composition. I was weak in ways I had not deemed possible, and scarcely less bitter that the change in outward circumstances was the revelation of myself."

Testimony Worth Reading.

"Drunkness is a flattering devil, a sweet poison, a pleasant sin, which whosoever hath, hath not himself; which whosoever doth commit, committeth not a single sin, but becomes the center and slave of all manner of sin."—St. Augustine.

"Your poorhouses are full, and your courts and prisons are filled with the victims of this infernal traffic, and your homes are full of sorrow, and the hearts of your wives and mothers; and yet the system is tolerated."—Father Taylor.

"Only a clear brain can think God's thoughts after him. Only a steady

hand can glorify the divine Carpenter. Only a heart unburied by artificial stimulants can be loyal in its love to Christ and humanity."—Frances E. Willard.

"As in Africa streams intersect the forest in every direction, so the gin-shop stands at every corner, with its River of the Water of Death flowing seventeen hours out of the twenty-four for the destruction of the people. A population sodden with drink, steeped in vice, eaten up by every social and physical malady,—these are the denizens of Darkest England."—General Booth in Darkest England.

An Evening Thought.

Life is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building.

Sin is never at a stay if we do not retreat from it, we shall advance in it, and the farther on we go the more we have to come back.—Barrow.

It is ever true that he who does nothing for others does nothing for himself.—Goethe.

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